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summer/fall 2000

inSpire

Princeton Theological Seminary

1-7



*In the beginning God
created*

the heavens and the earth.² The earth was
without form and void, and darkness was
upon the face of the deep; and the Spirit³
moved....

The Art

of Theological Reflection

Religion and the Arts Collaborate at PTS

In This Issue

Alums Remember Past Decades at PTS • Ministry among the Aborigines in Taiwan



photo: Ben Scheetz



photo: Ben Scheetz

Princeton in photos

After the pomp and circumstance of Commencement is over, a lone graduate reads his diploma to make sure it's real, and a hanger that once held a graduation gown hangs forgotten on a tree limb.

Summer/Fall 2000
Volume 5
Number 1

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On the Cover

Background art: Cross page, from the *Lindisfarne Gospels*. c. 700 A.D. Manuscript illumination. British Museum, London.

in this issue

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by John McCall



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by Kent Annan



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from the president's desk

Dear Friends and Colleagues:

It has finally happened. The predicted shortage of pastors for so-called "mainline churches" has come to pass, at least in the Presbyterian Church (USA). More pastors are retiring than candidates are entering pastoral ministry.



Our Placement Office, for example, reports that only two years ago there were two ministers seeking a call for every one opening. By this past May, the numbers were reversed. Today there are two open churches for every one pastor or ministerial candidate seeking a call.

We have been lulled into complacency in spite of the demographic predictions, at least in part, by the fact that our ten Presbyterian seminaries are filled to capacity with promising students. What we have not noticed is that just over 50% of these students are Presbyterians and only half of our combined graduates enter pastoral ministry.

Clearly both the church and its theological schools must respond to this crisis in ministerial leadership for the future. Congregations need to become intentional about enlisting the brightest and the best among their members for the church's ministry. Seminaries must become more intentional about lifting up the pastorate as what Calvin called the first office of the church and about preparing students to take up that challenge.

We who are presently privileged to serve Jesus Christ at Princeton Theological Seminary are committed to reversing this current trend.

Faithfully yours,

Thomas W. Gillespie

Thomas W. Gillespie

Letters

Ripples

I am sending news of more ripples caused by the article you wrote about me in *inSpire* [see "Pastor without Portfolio" in the winter 2000 issue]. Someone passed along the article to Don Postema, the chaplain at the University of Michigan, who has written some nice books on the spiritual life—*Space for God* and *Catch Your Breath*. He then initiated contact with me and sent me a copy of *Catch Your Breath*.

Also, I received a call from Tom De Bree, a 1977 PTS graduate, who invited me to come and speak to a group of twelve diverse clergy in Denver who meet monthly for growth and for support in their commitment to urban ministry.

And so it continues—because you followed a moment of inspiration! Thank you for the way you have impacted the present and future of what God is working out in my life!

Gary Barckert ('67B, '68M)
Seattle, Washington

Which Version?

Could you tell me from which version of the Bible the words of Revelation 14:13 in In Memoriam are taken?

Robert W. Richards
Roswell, Georgia

editor's note:

We appreciate your calling our attention to this rendering of the verse. We were using a paraphrase, but we are now (see page 40) using the NRSV.

Christian Art in Korea: The Reverend Yun-ho Ye

I thank you for your sincere service to alumni/ae. I enjoy reading *inSpire* here in Korea. It is always nice to hear about the Seminary and the people who are making a difference for the glory of our good Lord.

I would like to share information about the painter, the Reverend Yun-

ho Ye, whose painting of Miller Chapel was shown on the inside cover of the spring issue of *inSpire*. I recently got to know him because I am interested in Korean Christian art, as he was. He passed away a few years ago (my condolences to the Reverend John Valk) and left his numerous art and antique collections to the Presbyterian college and seminary in Korea. He used to teach there, and he was a director of the museum where most of the items are his own collections. I recently visited the museum and found his painting of Princeton Seminary with which he won a prize at the National Art Exhibition in the 1960s. He was one of a few people who appreciated and promoted the value of Christian art in Korea. Since I am doing a project on the history of contextualization (or indigenization) of Christian art in Korea, I will use some of his writings and collections to learn more about him.

Jung-Sook Lee ('97D)
Seoul, Korea

Thanks

I just read the latest and very best issue of *inSpire*. I read it all, though most interesting for me was the article on the three new faculty members. *InSpire* is interesting, informative, and educational. You are improving something that is already excellent. Thank you.

Gerald Mills ('56B, '75P)
Waxhaw, North Carolina

The Other Spanish Christ

Thank you for the latest issue of *inSpire* and especially for the article "Companions on the Journey." Some years ago while doing mission work in Ecuador, we found John Mackay's *The Other Spanish Christ* to be a very helpful resource. My son and his wife are now serving in the Dominican Republic and have interest in using the book. I no longer have a copy. Could you please give us information about

where we could obtain *The Other Spanish Christ*, preferably in English but also in Spanish?

Merle Crouse ('66M)

St. Cloud, Florida

editor's note:

The Other Spanish Christ *is out of print, but it can be requested through interlibrary loan by contacting Speer Library at 609-497-7940.*

PTS Connections Continue

I had the honor, as an executive committee member of the World Alliance of Reformed Churches, to vote for Setri Nyomi as our new general secretary [see "Breaking the Chains" in the spring 2000 issue of *inSpire*]. Some years of our studies overlapped at PTS, and we were both in the same area of concentration. I am now professor of pastoral theology at Near East School of Theology in Beirut. I still miss many parts of PTS life and often meet graduates and classmates at ecumenical meetings.

Paul Ara Haidostian ('88M, '93D)

Beirut, Lebanon

Good Statement, Bad Title

It is always good to receive my copy of *inSpire*, to read its varied and informative articles, and to catch up on happenings among alumni/ae. I see my Class of '54 gradually moving closer and closer to the front of Class Notes.

In the spring 2000 issue were a surprise and a disappointment. The surprise was to find some "beefcake" on page 36. I wondered if I was reading a muscle magazine or if this was really a product of my theological seminary. The Reverend William Buie Jr. makes a profound statement about the body being the temple of the Holy Spirit, which is a corrective to the anti-body stance of mainline Protestantism. What a surprise to see this connecting of body and spirit! Thank you for including it.

My disappointment was the line used as a title: "I bet my pastor can beat up your pastor." The secular

world sees physical prowess as a tool for violence and domination. Furthermore, our society continues to value male physiques as tools for war and killing. In addition, the Presbyterian Church (USA) has made a commitment to peacemaking, and the title for the article does not honor that intention.

What a surprise it would have been and what attention it could have received if your article had been headed, "A thing of beauty is a joy forever." Some might even have begun to rethink their assumptions about the body and the spirit, a needed task in this violent-prone culture.

Thanks for reading this far and I hope my comments serve a positive purpose.

E. Ellwood Carey ('54B)

Madison, Wisconsin

editor's note:

We apologize for any negative connotation in the title. We were humorously recalling playground braggadocio, where boys boast to each other about their friends, brothers, fathers, etc. saying things like, "Well, my dad is stronger than your dad." The violence in our culture, especially directed at children and at women, is anything but humorous (see end things article on page 41 of this issue). At the same time, one suspects that eight-year-old boys in the Reverend Buie's congregation are secretly quite proud of his physique, which is not that of the average minister! We appreciate your calling our attention to handling with care the subject of violence; we are in full accord.

"Retiring" Volunteers

I appreciate receiving *inSpire* and enjoy all of it, particularly reports by retirees on ways in which they continue to fulfill their vocation through volunteer service. This has been very rewarding for me. For the first ten years after I retired at "475," I continued to serve the Presbyterian Foundation as a volunteer in opening the Synod of the Sun for a regional representative. When they were able

to employ a person, I served for eight years as volunteer chaplain for the not-for-profit hospice program in this area. When *they* were able to employ a person, I shared in organizing a Presbyterian AIDS Care Team on which I continue to serve.

I find that retirement can be just as enjoyable and fulfilling as the happy experience of my employed years.

Jim Spivey ('36B)

Denton, Texas

Bodybuilding and Bike Riding

To follow up on (not compete with) the article about the bodybuilding pastor, on May 20 I did my fifth successful Assault on Mt. Mitchell, which is a 102-mile bicycle ride (not a race) from downtown Spartanburg, South Carolina, to the peak of the highest mountain in the East—over 6600 feet. Is there anyone else out there who does this? I'd like to know so that maybe we can do it together, or could do some other kind of serious bike touring. Thanks!

Thomas Blair ('83B)

Hendersonville, North Carolina

Email: blairhug@mindspring.com

Correction:

In the listing of faculty publications in the last issue, we misspelled the name of the author and incorrectly titled the book in which a chapter written by Abigail Evans appeared. The correct title and author are: The Befuddled Stork by Donald Messer.

Please write — we love to hear from you!

We welcome correspondence from our readers. Letters should be addressed to:

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Letters may be edited for length or clarity, and should include the writer's name and telephone numbers.

on&off Campus

Theology Today Web Site Is a Winner!

Theology Today's web site (<http://theologytoday.ptsem.edu>) won the APEX 2000 Grand Award for Publication Excellence given by Communications Concepts, a company that specializes in communications for businesses and nonprofits.

The site was noted as a "fast-opening, top-quality site with crystal-clear navigation and attractive design" and given high marks for "great archive organization and simplicity in execution and ease of use."

If you haven't visited, you're missing an excellent publications web site!

Alumni/ae Events Fall 2000

Tuesday, September 12

Grand Rapids, Michigan—Dinner gathering at Porter Hills Presbyterian Village from 4:00 p.m. to 6:30 p.m.

Professor Jack Stewart, speaker

Wednesday, September 13

Ann Arbor, Michigan—Luncheon gathering at First Presbyterian Church, Ann Arbor, from 11:00 a.m. to 2:00 p.m.

Gary Spicer, attorney, Presbyterian elder, and consultant on financial management and endowments, speaker

Sunday, October 15

Spartanburg, South Carolina—President Gillespie preaching at The First Presbyterian Church

Sunday, October 29

Winston Salem, North Carolina—President Gillespie preaching at the First Presbyterian Church

Monday, October 30

Greensboro, North Carolina—Breakfast gathering with President Gillespie from 8:30 a.m. to 10:00 a.m.

Monday, October 30

Durham, North Carolina—Luncheon gathering with President Gillespie from 12:30 p.m. to 2:00 p.m.

Monday, November 6

Atlanta, Georgia—Luncheon gathering at the First Presbyterian Church, Atlanta, with President Gillespie from noon to 2:00 p.m.

For further information or to make reservations, call Dean Foose at 609-497-7785.

Greetings from the Kirk

The Rev. John Ballantyne Cairns, moderator of the Church of Scotland in 1999–2000, visited Princeton Seminary in April to preach and to bring greetings to the Seminary community from across the sea. He was on a worldwide trip that took him to Kenya, Uganda, Senegal, South Africa, Japan, Korea, Taiwan, Hong Kong, Kosovo, and Europe, where he attended a human rights conference in Strasbourg, France. He told Princeton students and faculty that he is hopeful about the church's mission, and that even though his own denomination is "desperately short of ministers, that may do the church a lot of good!" The urbane Cairns, in addition to serving his church as moderator, is an attorney and manages the Church of Scotland's golf team.



photo: Jay Gardner



photo: Jay Gardner

Raising Funds for Seminaries

In May, eighty PCUSA Theological Education Fund (TEF) Resource Persons gathered at Princeton Seminary for three days to experience what it's like to be in seminary. The elders and ministers, volunteers who represent presbyteries around the country, attended lectures by professors Stacy Johnson and Ellen Charry, interacted with a panel of students, and heard from President Gillespie. The TEF reps are elected to help raise money from local congregations for theological education. The funds raised (a total of \$955,836 through the first half of 2000) are divided among the ten Presbyterian theological seminaries and the two seminaries in covenant with the PCUSA according to a formula approved by the General Assembly.

PTS Corner of History: Princeton and Presidential Politics

InSpire readers might be interested to know, in this year of presidential politics, that the fathers of two presidents of the United States are alumni of Princeton Theological Seminary. The Reverend Richard F. Cleveland, Class of 1829, was pastor of the Presbyterian Church of Caldwell, New Jersey, in 1837 when his son, Grover, was born in the church's manse. Grover Cleveland was elected president of the United States in 1884 and again in 1892. He is the only president to have been reelected after being defeated. When he left the White House in 1897, he retired to Princeton where he commanded a senior statesman position until his death in 1908. He and his family owned a pew in the First Presbyterian Church (now Nassau Presbyterian Church), and the silver plaque bearing his name is still on the pew.

Grover Cleveland and his wife were frequent dinner guests of Professor and Mrs. John D. Davis, who lived in the old Alexander house, currently the home of Professor Patrick Miller and his wife, Mary Ann. The bell tower at the Graduate College is a memorial to Cleveland, and the manse of the Presbyterian Church of Caldwell is now maintained as the Cleveland Memorial Home. Cleveland is buried in the Princeton Cemetery near his friend Professor Benjamin B. Warfield. Cleveland's widow lived in her home on Cleveland Lane in Princeton until her death in the late 1940s, during which time she made a custom of inviting seminarians to her home for Sunday evening supper following the evening service at the First Presbyterian Church.

The Reverend Joseph R. Wilson, Class of 1848, was the pastor of the Presbyterian Church of Staunton, Virginia, in 1856 when his son, Woodrow, was born in the manse. That son later became a professor and then president of Princeton University, governor of New Jersey, and president of the United States in 1912, an office he held until 1921.

A devout Presbyterian elder, Woodrow Wilson and his family, like the Clevelands, owned a pew in the First Presbyterian Church of Princeton, and that pew, too, is still marked with a silver plate bearing his name. The Wilsons lived near the Seminary on Library Place, just a few doors beyond Stockton Street. They were very friendly with several Seminary faculty families; Mrs. Wilson and Mrs. Warfield were particularly good friends and exchanged notes, which survive. Mrs. Wilson's last call in Princeton prior to moving to the White House was on the ill wife of Princeton professor William Benton Greene.

The manse of the Presbyterian Church of Staunton, Virginia, has been made into the Woodrow Wilson Birthplace and Museum. During his presidency, Wilson was an active member of Central Presbyterian Church in Washington, D.C. He is buried at the National Cathedral in Washington. —William Harris, librarian for archives and special collections

Commencement 2000

All photos are by Ben Scheetz

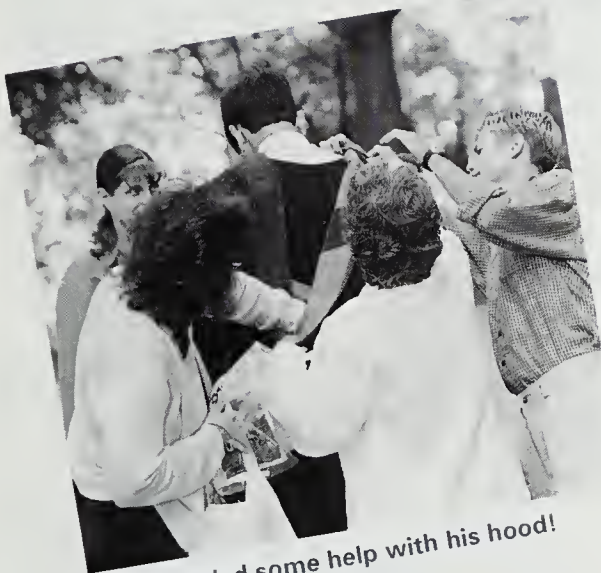


All in the Family

Left, Class of 2000 graduate Jonathan Hoeldtke and his father, David, who graduated from PTS in 1963.
Right, Merry Meloy is all smiles after receiving her degree. Both her dad (Dick Meloy, Class of 1953) and her mom (Alice Meloy, Class of 1954) are proud to have another minister in the family.



Yet that scaffold sways the future... as the Class of 2000 walked down the center aisle of the Princeton University Chapel, which was under construction.

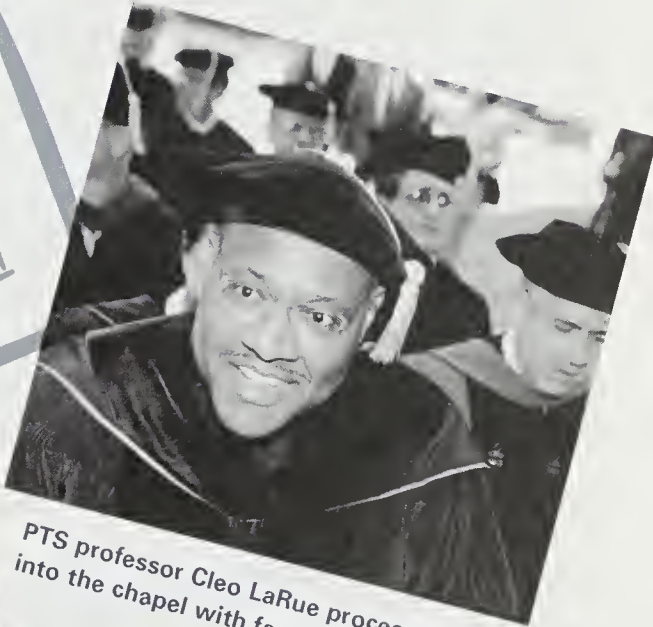


Giving dad some help with his hood!

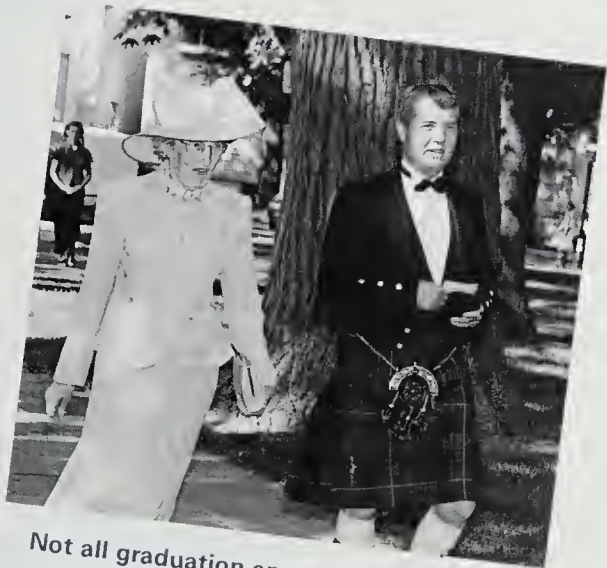


Ph.D. Moms

Both Anna Carter Florence (pictured right with her husband, David, and sons Caleb and Jonah) and Carol Antablin Miles (pictured above with her husband, David, and sons Ethan and Sam) received their Ph.D.s in May. Both women had babies while doing their doctoral work. They called raising the children and finishing the dissertation "works in progress." Carter Florence teaches homiletics at Columbia Seminary and Miles teaches the same subject at Austin Seminary.



PTS professor Cleo LaRue processes into the chapel with faculty colleagues.



Not all graduation apparel was black caps and gowns!



on&off Campus

Faculty and Staff Accolades

"Design and Its Critics," an international conference held in June at the Cranach Institute of Concordia University in Wisconsin, featured **Diogenes Allen**, PTS's Stuart Professor of Philosophy. Allen and scholars from Canada, Europe, and the United States debated the evidence for intelligent design in the universe from the perspective of science, philosophy, and theology.

Brian K. Blount, associate professor of New Testament, participated in the Discipleship and Ministry Conference 2000 hosted by Elmwood United Presbyterian Church in East Orange, New Jersey, and the Office of Black Congregational Enhancement. The conference, titled "Empowering, Educating, and Equipping People for Spiritual Leadership," was led by black church scholars and leaders from New Jersey and New York.

Sheila and **Steve Cardone**, PTS's director of housing and auxiliary services, welcomed their daughter, Katie, into the world on April 26, 2000.

James Charlesworth, the George L. Collord Professor of New Testament Language and Literature, has been elected to The Royal Norwegian Society of Sciences and Letters. He is also the chair-

man of Jesus 2000, which sponsored the Jesus and Archaeology symposium August 7-10, 2000, in Notre Dame, Jerusalem.

Nancy Duff, associate professor of theological ethics, was featured on the PBS television program "Religion and Ethics" on Sunday, May 7. Discussing the program's topic, the church and homosexuality, Duff spoke with *New York Times* religion editor and PBS correspondent Peter Steinfeld. The interview was filmed on the PTS campus.

The 2000 baccalaureate address at Lafayette College was delivered by **Peter J. Paris**, PTS's Elmer G. Homrighausen Professor of Christian Social Ethics, who also received the honorary Doctor of Divinity degree at the Pennsylvania school's 165th commencement.

Professor of theology and culture **Mark Taylor** joined with the Reverend Jesse Jackson and other opponents of capital punishment at Philadelphia's First Reformed Church as part of several rallies and protests during the Republican National Convention, also held in Philadelphia in July. Among the topics of discussion led by Taylor and Jackson were the death penalty's place in a democratic society and the call for a new trial for death row inmate Mumia Abu-Jamal.

Sarah Tineke was born to Sharilyn and

Martin Tel, PTS's C. F. Seabrook Director of Music, on April 26, 2000.

The Odyssey Network's television program "Thirty Good Minutes" will feature **Leonora Tubbs Tisdale**, PTS's Elizabeth M. Engle Associate Professor of Preaching and Worship, in an upcoming episode. The program, sponsored by the Chicago Sunday Evening Club, has historically broadcasted sermons by America's most influential preachers.

Orly Marie was born to Andy and **Amy Vaughn**, the Institute for Youth Ministry's director of leadership, on March 1, 2000.

Twin girls, Naomi and Claire, were born to Ronda and **J. Ross Wagner**, assistant professor of New Testament, on April 16, 2000.

A second Ph.D., this one from the Claremont School of Theology, was awarded to **Janet L. Weathers**, assistant professor of speech communication in ministry, at Claremont's 2000 commencement exercises. Weathers, whose dissertation was titled "Spirit, Self-Identity, and Communication: Implications for the Multiple Forms of Education in Christian Communities of Faith," also received the school's President's Award for Academic Excellence. Weathers received her first Ph.D. from the University of Southern California in 1979.



photo: Chrissie Knight

Dr. Bernice Johnson Reagon, pictured (left) with her friend and PTS Class of 2000 alumna Regina Langley, was PTS's Women in Church and Ministry lecturer in April. Johnson Reagon is Distinguished Professor of History at American University, an activist, a musician, and the founder of Sweet Honey in the Rock. She charmed her audience by singing within her lecture, and challenged them to remember their history as women, including its hard lessons.

Ten Years and Counting!

The Hispanic Leadership Development and Enhancement Program celebrated its tenth anniversary at Princeton Seminary in May. The program is a coordinated effort of the PCUSA General Assembly, the Synod of the Northeast, various presbyteries in New Jersey, the Presbytery of New York City, and Princeton Seminary. More than 250 people heard the Rev. Dr. Samuel Pagan, the keynote speaker, president of the Evangelical Seminary of Puerto Rico, and a PTS alum. Pagan presented the theological implications of the sixth chapter of Isaiah for the church at large and particularly in the Hispanic/Latino context. President Gillespie and dean of continuing education Joyce Tucker were present to offer congratulations and encouragement to the participants at Congreguemonos X.

The afternoon included worship with three choirs, preaching by Pagan, celebration of the Lord's Supper, and the graduation of three students who had fulfilled the requirements of the program. Congreguemonos X is one example of the opportunity Princeton Seminary has to expand its efforts in nurturing the leadership of the fastest-growing ethnic population in the country.

Organ Colloquium at PTS

From February 4-6, 2001, the Seminary will host an organ colloquium titled "The Organ in Christian Worship." The colloquium, cosponsored by the Calvin Institute of Christian Worship, will celebrate Miller Chapel's new Joe R. Engle Organ built by Paul Fritts & Co. Organbuilders. Worshipful music will be singing from its pipes in the Seminary's newly renovated chapel for years to come.

Martin Tel, PTS's C.F. Seabrook Director of Music, looks forward to this interdisciplinary gathering of pastors and musicians: "This event is unique because though it is a celebration of the new organ, it celebrates the organ not as an end in itself, but rather the organ's function in worship." The colloquium will also aim to "honestly assess the relationship between the organ and Christian worship today and how this relationship will continue to play out in the future."

For more information, call the Chapel Office at 609-497-7890.

on&off Campus



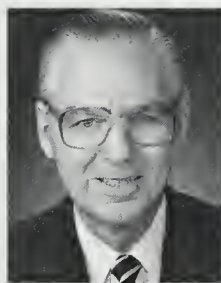
From Korea with Love

When worshippers in Miller Chapel hear the new Steinway grand piano that will grace the chapel sanctuary, they will have the congregation and the pastor of So-Mang Presbyterian Church in Seoul, Korea, to thank. Dr. Sun Hee Kwak, pastor of the 30,000-member congregation and a PTS graduate who was named Distinguished Alumnus in 1996, and his church contributed the more than \$52,000 needed to purchase the seven-foot Steinway as part of the Miller Chapel Restoration Project. The piano will be dedicated at a special service and concert in early 2001.

Also this spring the PTS Korean American alumni/ae of PTS pledged a donation of \$15,000 for the coat room of the chapel during a dinner meeting of the group in New York City. Pictured above are (left to right) Timothy Son ('90B, '91M), director of alumni/ae relations Dean E. Foote, PTS trustee Young Pai, Constance Pak ('92B, '94M), and Byeung-Ho Choi ('92M).

PTS Honors Ministry of Bryant Kirkland

At its May meeting, the Seminary's Board of Trustees endorsed the establishment of an endowment for a new faculty position in honor of alumnus and former board chairman Bryant M. Kirkland, who died April 23, 2000. The board set a goal of \$2 million for the Bryant M. Kirkland Minister of the Chapel and Professor of Common Worship endowment, noting that "worship had been the heart and soul of the ministries of Dr. Kirkland, and it is very fitting to endow this position in his memory."



Kirkland was senior minister of The Fifth Avenue Presbyterian Church in New York City from 1962 to 1987. He also served churches in Narberth, Pennsylvania; Willow Grove, Pennsylvania; Haddonfield, New Jersey; and Tulsa, Oklahoma. In addition to serving as chair of the Seminary's board, he was a past president and CEO of The American Bible Society and vice president of the John Templeton Foundation. Kirkland authored several books including *Home before Dark* and *A Pattern for Faith*.

Friends, alumni/ae, and churches interested in contributing may send gifts to the Seminary designated for the Kirkland endowment.

PTS Campus Hosts Institute for Youth Ministry Forum

More than 160 lay and ordained ministers from all over the United States and Canada gathered on the Seminary campus in April for the 2000 Princeton Forum on Youth Ministry. Representing many denominations, participants attended lectures and seminars offered by scholars and church leaders who explored the forum's theme: "Life Together: Practicing Faith with Adolescents." Dorothy Bass, director of the Valparaíso Project on the Education and Formation of People in Faith, and L. Gregory Jones, dean of the Divinity School at Duke University, were lecturers. Roland Martinson, professor of pastoral theology at Luther Seminary, was the conference preacher.

Forum participant Blake Bengt, a youth minister at Second Ponce de Leon Baptist Church in Atlanta, appreciated the way the topics were presented. "I enjoyed the slower pace—the more cerebral approach. PTS is giving appropriate dignity to youth ministry, something the church is in need of," he said. Robin Pippin, who edits *Devo'zine*, a publication targeting teenagers, said, "The forum took seriously the profession of youth ministry. The focus on spiritual practices like contemplative prayer and the sacraments as transformative aspects of Christian life is aimed at teaching ministers to help teens form their identity within the church."

The 2001 Forums on Youth Ministry are scheduled for January 8–11 in San Antonio, Texas, and April 30–May 3 in Princeton. For more information, visit the Seminary's web site, www.ptsem.edu/iym.



photo: Kent Annan

Theology and art shared the green in front of Brown Hall when the Opera Festival of New Jersey, which took place at McCarter Theater, held receptions for its patrons on the Seminary campus this summer.

Class of 1961 Alumna Remembered

Nancy Harris, one of only three female graduates in the B.D. (M.Div.) Class of 1961, died on July 5, 1999. Her service to God was a lifelong commitment to the church as well as to the Princeton Seminary community. Even in death, her relationship to her beloved alma mater is evident. Harris bequeathed a gift of \$1,000,000 for the endowment of a scholarship in her name.

Following graduation from PTS, Harris was asked by then-Seminary president James McCord to administer the Seminary's sesquicentennial celebration. She worked on that project with former PCUSA stated clerk James Andrews, who remembers her as "a friend who made a career out of keeping people working together." In succeeding years she served as the executive secretary of St. Mark's Episcopal Cathedral in Seattle, Washington, and dean of the School of Theology for the Episcopal Diocese of Olympia. She retired in 1993 and invested a great deal of time and care in her longtime avocation in miniatures and doll houses. She was a partner in a miniatures business in Seattle until her death.

on&off Campus

First Female Th.B. Graduate Dies at 94

In February the Seminary community lost one of its most beloved graduates. The death of Muriel Joy Van Orden Jennings marked an occasion to remember both her ground-breaking achievement as the first woman to graduate from PTS in the Th.B. (M.Div.) program and her more than eighty years of ministry.

Jennings was born in 1905 in Clinton, New Jersey, to Robert and Sarah Fox Van Orden. Following employment opportunities throughout the Northeast, the young family relocated thirteen times before Jennings was sixteen years old. In Springfield, Massachusetts, which was as much the family's hometown as any other city, Jennings began a teaching ministry with the children of her mother's adult Bible class participants. The opportunity gave Jennings her first experience with what would become a lifelong passion—teaching young people about God's role in their lives.

After graduation from Central High School in Springfield, Jennings attended Radcliffe College, earning an A.B. She



photo: © Jim Harvey Studio

returned to New Jersey in 1928 to pursue a theological education at Princeton Seminary. While the Seminary taught some female students, the school's charter specifically outlawed the granting of degrees to women; wives of male students occasionally audited courses, but

never received credit for the work.

Determined to have her education validated by a degree, Jennings received permission from the faculty and trustees to enroll full time under the conditions that she "did not disturb the men, that she carried a full schedule of courses, and that her grades matched those of the men." She did not receive a guarantee that her work would result in the Th.B., the equivalent of today's M.Div. After three years, Jennings had completed all degree requirements and ranked third academically in her class, but, largely because of the opposition of one professor, she was not granted a degree.

Undeterred, Jennings enrolled in the Th.M. program in 1931. That year the professor who opposed her graduation died,

and after she completed the requirements for her second master's, the Seminary awarded her the Th.B. and the Th.M. simultaneously in 1932.

While at Princeton, Jennings met her future husband, fellow student Harvey L. Jennings. They married in 1932 and together served congregations in Frenchtown and Carney's Point, New Jersey, and Peckville, Pennsylvania. While her husband served as pastor, Mrs. Jennings led Bible studies for adults and youth. Following his death in 1973, Mrs. Jennings continued to teach congregations in several Maine towns.

Throughout their ministry the Jenningses directed much of their energy to youth. Mrs. Jennings had been interested in youth ministry for several years, and after taking a group of young people to Pennsylvania's Montrose Bible Conference in 1933, she concentrated her ministry on youth. She became a director of the youth-oriented conference in 1940 and served in that position until 1966. She remained active with the conference well beyond her years as a director and at age seventy-six was honored for fifty years of service at Montrose.

PTS honored Jennings with its Distinguished Alumna Award in 1982.

New Faculty Appointments and Promotions

Three new scholars were appointed to the Seminary faculty at the May meeting of the Board of Trustees.

Dr. Richard Fox Young, who has been professor of South Asian studies on the Faculty of International Studies of Meiji Gakuin University in Tokyo, Japan, since 1993, is PTS's new associate professor of the history of religions, assigned to the Elmer K. and Ethel R. Timby Chair, effective July 1.

Dr. Milan Opočenský will be the John A. Mackay Professor of World Christianity for the 2000–2001 academic year. A native of

the Czech Republic, he formerly served as general secretary of the World Alliance of Reformed Churches and taught social ethics at the Comenius Faculty of Protestant Theology in Prague.

Dr. Dana R. Wright, a 1999 Ph.D. graduate of PTS, will be assistant professor of Christian education for a single three-year term effective July 1, 2000 through June 30, 2003.

In other board actions, three members of the faculty were promoted, effective July 1:

Dr. Dennis T. Olson, in Old Testament, to the rank of full professor and **Drs. Robert C. Dykstra** and **Deborah van Deusen Hunsinger**, both in pastoral theology, to the rank of associate professor with tenure.

Faculty and Staff Publications

Jesus: A Psychological Biography, by Donald Capps, has been published by Chalice Press.

Ellen Charry has authored *Inquiring After God*, which is published by Blackwell Publishers.

George Hunsinger's latest offering, *Disruptive Grace: Studies in the Theology of Karl Barth*, is published by William B. Eerdmans Publishing Company.

Leonora Tubbs Tisdale is the editor of Abingdon's *Women's Preaching Annual: Series 2, Year C*.

Womanist Scholar Delivers Martin Luther King Jr. Lecture

Katie G. Cannon, associate professor in the Department of Religion at Temple University, delivered the second Martin Luther King Jr. Lecture at PTS in April. Her lecture, titled "Out of the Shadows of Death: Representations of Womanist Homiletical Praxis in the Sacred Rhetoric of Dr. Martin Luther King Jr.," dealt primarily with her assertion that King as preacher changed the status of African Americans from "nothingness to the description of what it means to be American." Cannon noted that King's preaching erases negative perceptions of

African Americans by promoting the integrity it takes to struggle out of white hatred.

Cannon was introduced by Professor Peter J. Paris, who informed the audience that not only was the lecturer a sixth-generation Presbyterian, she was the first African American woman ordained in the Presbyterian Church (USA).

The Martin Luther King Jr. Lecture, originally proposed by the Seminary faculty's Council on Black Concerns, was established in honor of King's life as a theologian, minister, and ethicist who had worldwide impact. It is also a response to the Seminary's commitment to address issues of racial and social justice.



photo: Jay Gardner

on&off Campus

Trustee News

The Seminary's Board of Trustees has elected three new members, all women: Mrs. Heather Sturt Haaga of La Cañada, California; Ms. Nancy Oliver Gray of Spartanburg, South Carolina; and the Reverend Joanne Martindale of Dayton, New Jersey.

Haaga, an artist, author, and marketing manager, is active with the Huntington Library Arts Council, the Vassar College Development Leadership Council, The Salzburg Seminar in Salzburg, Austria, the Crescenta Cañada YMCA, and the La Cañada Public Schools. She was one of the original thirteen people involved in the Vietnam Veterans Memorial and was its director of fund-raising.

Gray, vice president of Seminary Relations at PTS from July 1998 to June 1999, is now president of Converse College in Spartanburg. She is a member of the First Presbyterian Church there, a trustee of Brevard Music Center, a mem-

ber of the executive committee of South Carolina Independent Colleges and Universities, and a trustee of the Wye Faculty Seminar of the Aspen Institute.

Martindale, a 1988 graduate of PTS, was elected by her fellow alumni/ae as the alumni/ae trustee in the board's Class of 2003, succeeding the Rev. William Carter. She is director of the chaplaincy department at Ancora Psychiatric Hospital in Ancora, New Jersey, the state's largest psychiatric hospital. She is also the only female chaplain in the New Jersey Army National Guard and is a parish associate pastor at the First Presbyterian Church in Dayton.

In other trustee news, Ginny Thornburgh, director of the Religion and Disability Program of the National Association on Disability in Washington, D.C., was honored by Clarion University in Clarion, Pennsylvania, when they awarded her an honorary Doctor of Public Services degree at spring commencement ceremonies in May.



photo: Ben Scheetz

Recent Graduate Seeks Books for African Seminary

Kossi Ayedze, who was awarded a Ph.D. at the Seminary's commencement in May, has received both good and bad news in recent months. The good news: Ayedze was appointed to the faculty of the Institute of Theology at Eglise Evangélique Presbytérienne du Togo in West Africa, and he received a donation from a PTS administrator for the library of the small seminary. The bad news: more than half of the nearly 1000 volumes donated to the institute by Princeton Seminary's director of professional studies, John O'Brien-Prager (above left), were lost en route to Togo.

Ayedze, a native West African, teaches history of Christianity courses at the Institute of Theology in Togo. He contacted O'Brien-Prager several months ago requesting information on how he could obtain resources for the growing African seminary. O'Brien-Prager responded by donating more than 900 volumes, a sizeable portion of his personal library. Unfortunately, only ten of the twenty-six boxes of books arrived in Togo.

"It is very disappointing," said Ayedze of the loss. "The school is very poor, with only a small number of volumes in the library."

Ayedze hopes to use the volumes that did arrive to encourage his students, who are primarily French speakers, to master texts written in English. "I want to push my students to read English so that when they graduate I can send them to PTS!" he said, beaming. He hopes alumni/ae of Princeton Seminary, on learning of the desperate need for books in Togo, will follow O'Brien-Prager's lead by donating volumes from their personal collections. "This is the most worthy of causes," Ayedze said.

Interested in donating books to the Institute of Theology in Togo, West Africa? Gifts can be sent to:

Eglise Evangélique Presbytérienne du Togo
Attn: Kossi A. Ayedze
B.P. 2
Lomé, Togo (West Africa)



photo: Kent Annan

Miller Chapel and Scheide Hall Almost Ready

The rededication of Miller Chapel and the dedication of Scheide Hall, the new chapel office building, will take place on Monday, October 9 in conjunction with the fall meeting of the Seminary's Board of Trustees. The Miller Chapel Restoration Project is being funded through the generous support of trustees, alumni/ae, faculty and staff, friends, foundations, and churches. Worship services will resume in Miller Chapel at the beginning of the 2000-2001 academic year. The dedication of the chapel's new tracker organ will take place on Friday, February 2, 2001.

Student Life

Losing a Friend

PTS mourns death of a student...even as his influence continues

In Memoriam Osmond Philip "Buck" Breland

1970–1999

by Doug Valentine, M.Div. Class of 2000 and pastor of Hamilton Square Baptist Church in Hamilton, New Jersey

Buck Breland, a PTS student and a friend to many on this campus and around the world, died on November 8, 1999. Buck lived among us quietly and urgently, gracefully and graciously, during the last three years of his intense seven-year battle with cancer. He was twenty-nine when he died too young and too soon of complications from Hodgkin's disease. He is survived by his loving wife, Michele McLaughlin, his brother, Patrick Breland, his mother, Linda Breland Ward, and his father, Osmond Philip Breland Jr.

Buck was born on August 7, 1970, in Houston, Texas. In 1991 he studied in



Guanajuato, Mexico. He graduated from the University of Texas at Austin in 1993. Following college, Buck studied at the Lyndon Baines Johnson School of Public Affairs at the University of Texas at Austin where he delivered the commencement address in 1997.

For much of his life, Buck advocated for universal healthcare—while working as

a legislative aide to Texas state representative Glen Maxey, while a seminarian and cancer patient, and while among his friends.

In Princeton, Buck studied for his M.Div., served as a pastoral associate at Kingston United Methodist Church, and tirelessly fought the despair of his condition with words of hope and encouragement for everyone who knew him.

Among those who were fortunate enough to call him a colleague, Buck was first to break down humanly built walls...last to leave someone in need; first to openly share his struggles in life...last to blame another for them; first to encourage and affirm the broken...last to judge or accuse.

Buck Breland was a clear and living reflection of the grace and love of Jesus Christ, the Alpha and the Omega. He was truly one of God's great treasures at Princeton Theological Seminary, a rare and precious gift. We will miss him.

A Healing Love

by Joe Fanning, M.Div. Class of 2000, who will begin the Th.M. program at PTS this fall

When Buck was in preschool, his teacher took his mom aside and said, "We are having a problem with your son. He is gathering up his classmates and telling them what to do." The teacher suggested that Buck might need some special attention the school could not give him. Buck's mother took him to a psychologist to be evaluated. After the session,

the psychologist said, "There is nothing wrong with Buck except that he is a leader who seems to have found his first followers."

This story does not surprise those who knew Buck because much of his life was spent gathering people together and giving them things to do—namely, encouraging people to love each other in concrete ways. It is no surprise that Buck's favorite biblical passage was the story of the Good Samaritan. Buck's experience of God's unconditional love made a claim on his life that he could not ignore. The story of the Good Samaritan best expressed the call that Buck heard. It

was not a call to a kind of work, but to a way of life.

Buck once wrote, "The doctrine of vocation affirms every aspect of life as an avenue for fulfilling the purpose to which God calls us. We cannot, however, allow the concept of 'vocation' to become synonymous with 'career.' Our vocation cannot simply be equated with the work we do, for such an equation suggests that some people are not capable of having a vocation, e.g., retired people, people who have lost their jobs, people who cannot work because of physical or mental disabilities.... The doctrine of voca-

Student Life

tion, therefore, says to each of us individually and to all of us collectively, 'Your life matters.' It says that each of our lives is significant in the kingdom of God."

Buck gave us a glimpse of what ministry looks like when the truth of God's love frees a person to be passionate about God's purposes. His life and ministry touched the lives of those already practicing and those preparing for the professional ministry. Larry Bethune—who has both an M.Div. (1978) and a Ph.D. (1987) from Princeton Seminary—baptized Buck at University Baptist Church in Austin, Texas, in April 1993. As the pastor of Buck's church, Bethune had a significant influence on Buck's theology.

When Buck decided that he wanted to go to seminary, he chose Bethune's alma mater. Buck left Austin to come to Princeton, but not without leaving his mark. Bethune describes Buck's influence this way, "Buck came to our church with a diagnosis of terminal illness. His world had been turned upside down, but he had a new vision of the preciousness of life—not only his own, but everyone's! He made a profession of faith and was baptized because the presence of God was his new center of being. He was a model for us, not only of courage in his fight against illness, but in asserting life, faith, hope, and love against the power of death. Buck was not afraid to die, but he was afraid not to live, not to make a difference for others in the time he was given. He was open-hearted, and intolerant only of those who wasted time on insignificant trivia that divided and damaged people rather than lifting and linking them.

"His light burned among us too briefly, but it burned oh so brightly! His joy, his sense of humor, his passion for people was—

is!—a continuing inspiration to me and to the people of University Baptist Church in Austin."

Jann Aldriedge-Clanton is the chaplain coordinator at Baylor University Medical Center in Dallas, Texas. To help pastors work with cancer patients, she wrote *Counseling*

"It is Love that is healing"

Buck Breland 1970-1999

People with Cancer (Westminster John Knox Press, 1998), a book to which Buck contributed. His influence on her ministry rings through her words at Buck's memorial service: "Buck's generosity will continue to bless so many people. He gave an incredibly valuable gift to me and other pastoral caregivers. He contributed to a book I wrote for pastors

caring for persons with cancer.

Buck's wise, imaginative, insightful articulation of his cancer experience helped shape the book. He opened my eyes to see more fully into life and into

my ministry as a chaplain. He talked with me about sacred images that felt healing to him."

Buck's life was no less inspiring on the PTS campus. Although health problems made his class attendance sporadic, it did not diminish the influence he had on his classmates. In ways large and small, his life shaped his peers' understanding of ministry. Consider these words from three students who were Buck's Class of 2000 colleagues, neighbors, and friends.

"Buck inspired my ministry because he let me know what a real, embodied Good News life looked like. He lived an intense kind of love so that everyone who knew him

knew that God had seized him, in life and in death," said Beth Goss.

Tom Goodrich remembers Buck's "holy urgency and humor in pain; his refusal to let theology remain abstract; his prayer, thought, action, and energy expended in the care of others. Buck selflessly embodied these things. Buck lived in a way that continues to challenge me."

And Brian Marsh wrote, "From the moment I met Buck—when, as the first person I met, he welcomed me to Princeton and helped me unload our furniture—to the last time I talked with him in the hospital—when he spent more time asking me about my life than talking about his own—Buck was a shining witness of God's unconditional and self-sacrificing love. His physical and emotional wounds shaped his gracious and loving response to all people, friends and strangers alike. It was through the wounds he lived with day in and day out that he was able to touch others with God's healing and life-giving love in the deep places within themselves where they hurt the most. His impact on my life has transformed me personally and will forever impact me as a husband, father, and minister—as a wounded healer in the name of Jesus Christ."

There is a banner hanging in the foyer of the Mackay Campus Center that reads: "It is love that is healing,' Buck Breland 1970-1999." The first time I noticed this banner a warm, heavy feeling came over me, the kind of feeling that surprises the conscious mind with forgotten pain.

But my sadness was not pure. It was mixed with the feeling that Buck's death could not completely take away Buck's life. Buck's words on that banner and his time on this earth continue to breathe life into other people's ministries, even after his last breath. From the little boy who led his classmates around the playground to the man whose life became a sermon for everyone he met, Buck Breland gave—gives—us a peek at what ministry can be like when the truth of God's love gives us the freedom to be passionate about God's purposes. Thanks be to God for the life of Buck Breland.

Student Life

Breland Memorial Medical Fund

by *Laura Dubinski, M.Div. Class of 2000 and partner for youth ministries at the First Presbyterian Church in Bethlehem, Pennsylvania, and Beth Goss, M.Div. Class of 2000 and associate pastor at the First Presbyterian Church in Winchester, Virginia*

Students who knew Buck responded to his death with grief and tributes. One student assembled many of the remarks made at the three memorial services held for Buck and sent them to a long list of friends who had been praying for Buck and Michele during Buck's illness. Those friends told more friends. Soon Buck's story had spread. A friend of a Princeton student heard about Buck's fight for healthcare reform and his passion for universal healthcare and responded by sending a donation to the Seminary for the medical expenses of students. That gave us the idea: the Buck Breland Memorial Medical Gift.

Buck's generosity and his passion for justice in healthcare access were gifts he gave the entire Seminary, most of all the Class of 2000—which would have been his graduating class. The Class of 2000 responded by establishing the Buck Breland Memorial Medical Gift at Princeton Seminary. The fund's purpose is to help PTS students and their families who cannot meet the financial demands of medical care through their medical insurance alone. In only a few months, the fund raised nearly \$9,000 in gifts and pledges. The Seminary generously agreed to match gifts up to \$10,000. Many students found creative ways to raise both awareness of and money for the fund. Derek Redwine and Amy Starr pledged to give \$1 per guest at their wedding this summer. Tom Goodrich donated proceeds from his concert last winter with fellow singer/songwriter Christopher Williams that they had concluded with "He Leadeth Me," Buck's favorite hymn. In April students, staff, and faculty put change into water cooler bottles in a "Penny War" that collected \$537.36—including \$183.09 in pennies from the senior class.

But perhaps the most important gift a graduating class can leave is the gift of inspiration. So the Class of 2000 leaves for future students of Princeton Seminary the challenge and inspiration that Buck was for us.

To contribute to the Buck Breland Memorial Medical Fund, send checks payable to PTS with "Breland Gift" in the memo line to the Development Office, Princeton Theological Seminary, P.O. Box 821, Princeton, NJ, 08542.



Students Katie Pate (left) and Shelly Satran donate pennies to the memorial fund.

photo: Jay Gardner

Drive for Bone Marrow Donors

by *Carie Stanley, M.Div. Class of 2000 and associate pastor for youth ministry at Covenant Presbyterian Church in Charlotte, North Carolina*

In April eighty members of the Seminary community registered with the National Bone Marrow Registry. The drive was a response to a friend's words in Buck's eulogy challenging people to register to be bone marrow donors.

Funds were raised to cover the lab expenses for one hundred people through a generous donation by Carter-Wallace, Inc. The next step was to educate people on what it means to be a bone marrow donor.

One first registers by donating a small sample of blood. Lab work is then done to determine blood antigen types, and information about the donor, and the antigen types, are catalogued in the registry's database. Patients looking for potential

donors are then matched with those in the national registry. If there is a match, the registry contacts the potential donor for more extensive tissue-matching tests. If these final tests are positive, the donor may be asked to undergo the procedure to extract bone marrow for transplant.

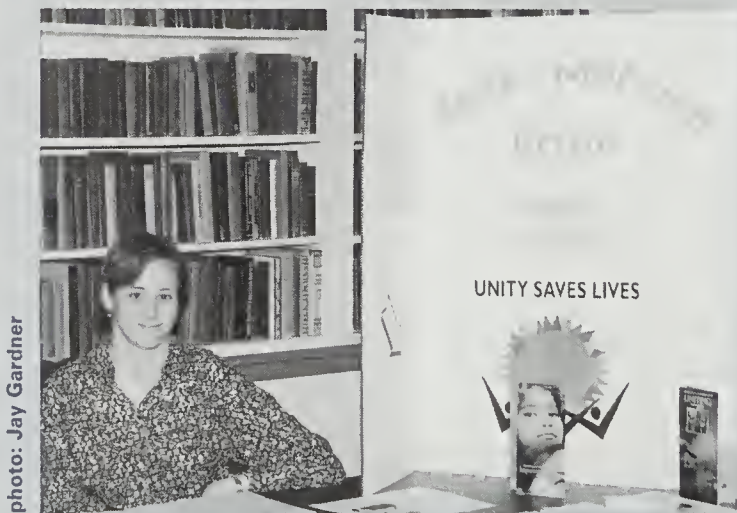
During the ninety-minute procedure, bone marrow is extracted from the back of the donor's pelvis using a special needle. For many diseases, bone marrow transplantation is the only known cure. At any given time there are more than 30,000 people with blood diseases that can be treated with a bone marrow transplant.

Buck received two marrow transplants as treatment against Hodgkin's disease. In the hospital before his second transplant, he and his family read a liturgy that had been written by hospital chaplain Jann Aldriedge-Clanton for the occasion. The Bone Marrow Drive opened with the same liturgy. To support and raise aware-

ness about health ministries, this event was coordinated with the annual health fair at PTS.

The momentum can continue beyond the Seminary community. One way churches can demonstrate their commitment to healing is by encouraging people to register as bone marrow donors.

To contact the national registry, call 1-800-MARROW-2 or visit www.marrow.org.



Holly Robertson takes a turn at the booth. Eighty people registered as donors.

photo: Jay Gardner



Theology and Art Flourish Together

On Princeton Theological Seminary's campus, art is vividly on display. The visual arts—particularly architecture and horticulture—make the first impression. Historic, majestic stone buildings surrounded by trees—variously pink-blossomed, full of green, or painted rustic shades of autumn—turn the campus itself into a work of art. But the presence of art doesn't end there. It weaves through the art exhibits in Erdman gallery and the culinary presentations in the Mackay Campus Center, through the dramas presented by the Speech Department and the songs of the Chapel Choir, and also through the theological academic disciplines.

The following articles show how intertwined are theology and the arts. The first briefly surveys the historical relationship between art (specifically, the visual arts) and the Reformed tradition. Then four PTS faculty members and two alumnae relate how art commingles with their respective disciplines—from biblical studies to pastoral care to preaching. The Seminary's new Erdman gallery is reviewed. And, finally, with great anticipation we announce the latest development in art and theology on the Seminary campus: the new Henry Luce III Chair in Theology and the Arts.

Within the Reformed tradition, theology and the arts have not always gotten along well—their relationship sometimes hostile, sometimes indifferent, sometimes illuminating. However, at Princeton an already flourishing creative partnership is strengthening.

The Visual Arts in the Reformed Tradition

by Paul Corby Finney, professor emeritus of history, University of Missouri-St. Louis, and husband of Kathleen McVey, PTS's Joseph Ross Stevenson Professor of Church History

In art circles one occasionally hears the opinion expressed that the Reformed tradition is generally hostile to artistic creativity in the visual arts and in particular opposed to the pictorial arts, painting, and sculpture. While this perception is inaccurate in my view, it has some basis in fact. Actually the relationship between Reformed Christianity and the visual arts is a big subject with many parts, some of which support common perceptions, while others contradict or are at variance with the stereotypes. Because it is complex, this subject deserves a nuanced and extended analysis; unfortunately, this is not possible here. The most I can hope to achieve here is a sketch of what I take to be the fundamental issues.

Worship without Pictures

The purpose of the Reformed life is to know God and to glorify God in worship and obedience. True knowledge and true worship are part of a continuum, a seamless web. Worship is central to the Reformed life well-lived, and in Calvin's reading this means worship as free as possible from the taint of idolatry. Calvin believed all humans have a proclivity to sin, which he equated with idolatry. He taught that true worship must be spiritual, not material and idolatrous, and



Figure 1. Anon. Engraving. 17.8 x 22 cm. Rijksprentenkabinet, Rijksmuseum, Amsterdam.

since in Calvin's view God is always misrepresented in visual symbols, there must be no pictures and no statues in Reformed places of worship. Pictures designed to encapsulate divinity necessarily diminish God's honor and transcendence and sovereignty. Worship must be word-centered, because words in Calvin's view are the only fitting vehicles for communicating symbolically God's spiritual being. It is impossible to capture God's power and majesty in a visual image, and all attempts to do so deteriorate into magic, superstition, and idolatry. Images in worship destroy the human spirit; they distort God's spiritual identity; they promote the lie of idolatry.

Calvin was a warrior. He saw himself and his coreligionists continuing the battle that

the Israelites had initiated against the Canaanites, those proverbial idolaters. Calvin's Canaanites were the papists, the Antichrist pope and his priests, along with the Catholic laypeople whom Calvin characterized as mired in the muck of superstition, magic, and idolatry.

Calvin himself did not support iconoclastic violence, but many of his associates and followers did (further reading: C.M.N. Eire, *War against the Idols* [Cambridge, 1986]). In Switzerland, in the Rhenish and Netherlandish territories, and in England, sixteenth-century Calvinists defaced, destroyed, and confiscated a great many medieval Catholic works of art, paintings, sculpture, stained-glass windows, ecclesiastical furnishings, and even whole buildings. The iconoclasts' purpose was to purify Christendom, as we see graphically represented (see Figure 1) in an anonymous sixteenth-century print showing on the right virtuous iconoclasts sweeping away papist idols (chalices, candlesticks, patens, statues), while to the left kneeling idolaters worship their papal Antichrist elevated on a monumental stone pagan altar and astride a seven-headed beast. This is a strong visual polemic, designed in part to embolden the righteous in their cause of purification. The multiple episodes of Reformed iconoclasm in the sixteenth-century raise a difficult question, namely the degree to which anti-idolatry violence against property was endemic to the early Reformed tradition.

New Chair in Theology and the Arts!

The Henry Luce Foundation, Inc., recently awarded Princeton Seminary a grant of \$2,000,000 to establish the Henry Luce III Chair in Theology and the Arts. The chair constitutes an innovation of great importance for Reformed education and scholarship, which has historically evidenced some ambivalence toward the arts.

Princeton and the Luce Foundation believe the time is now ripe for redressing the situation, not simply by introducing artistic subjects into the curriculum, but rather by stimulating reflection on the classic union of truth and beauty and justice that has marked the scholarly enterprise at its best. The generosity of this gift, by bringing a new professor to Princeton's campus, will make this possible.

The emphasis of the position will be the fine arts, in contrast to the literary and performing arts, to which some curricular attention has already been given. The new chair will be located in the Theology Department, where systematic theology and ethics already reside. The faculty will soon undertake a worldwide search for a Christian scholar and teacher of distinction.

Calvin's word-centered reform promoted a religiosity that was strong in the moral, political, and social arenas and relatively weak in cultural expression, arguably at its weakest in painting and sculpture. Calvin himself was not so much hostile as he was indifferent to the visual arts, but the place where his reform program came into open conflict with the visual arts was the worship space, which he felt must be purged of idolatry—an issue of vital concern to Calvin on which he was unwilling to make even the slightest compromises. There would be no religious pictures in Reformed places of worship.

The History of Art and the Reformed Tradition

All of the above is familiar territory, often repeated, widely known, well understood. What is perhaps new, or at least less well known, is the fact that Reformed Christians have a long and in some cases distinguished history of involvement in the design and manufacture of visual arts in a wide range of media. This goes back to the beginning of the tradition with the book arts and the production of illustrated Bibles in Lyons and Geneva during Calvin's lifetime along with the several portraits of Calvin that were executed by contemporaneous painters and graphics artists. Naturally, devotional pictures, for example painting and sculpture exhibited in churches, are not part of the Reformed repertory, but virtually everything else is. A recently published volume (*Seeing beyond the Word*, ed. P.C. Finney [Grand Rapids, 1999]) presents a selection of the evidence, and although this volume omits more than it includes, there is enough in this book to support certain broad generalizations.

First comes architecture, arguably the most conspicuous historical arena of Reformed creativity in the visual arts. For the sixteenth and seventeenth centuries much of the evidence consists in already-existing buildings that were appropriated and reconfigured by Calvinist communities; but from the same period and later we also have examples of Reformed communities designed and built *de novo* to accommodate a word-centered order of worship.

What is remarkable about this architectural tradition is its breadth of styles and types, its versatility and evident freedom to experiment and innovate independent of architectural orthodoxies. For the New

Art is not an end in itself. It introduces the soul into a higher spiritual order, which it expresses and in some sense explains. Music and art and poetry attune the soul to God because they induce a kind of contact with the Creator and Ruler of the Universe.

—Thomas Merton



Figure 2. Rocky Hill Meetinghouse, Amesbury MA, 1785; exterior.

World, one of the most distinctive developments is the seventeenth- and eighteenth-century New England meetinghouse tradition (see Figure 2) whose hallmarks include clarity of design and simplicity in the organization of an architectural vocabulary. In addition, this is an Anglo-Saxon tradition that places considerable value on the quality of materials and their workmanship, especially woodworking.

As far as figural genres are concerned, clearly the most important area in which Reformed Christians have excelled is the graphics medium (woodcuts, etchings, drawings) which provides the quintessentially Protestant venue for pictorial expression: the joining of word and image in the book arts. For the early Reformed tradition the main figure is Rembrandt, but there are dozens of other important examples. The portrait genre also occupies an important place within the Reformed tradition. It has a continu-

ous history from the portraits made of Calvin during his lifetime to yesterday's notables.

Within the realm of the decorative arts there are multiple examples of fine to superb pieces produced within the Reformed orbit. This includes gold and silver vessels executed especially by Huguenot exiles living in seventeenth- and eighteenth-century England, porcelains and enamels produced in France and Prussia, textiles woven in several European settings, and finely wrought hardwood furnishings manufactured for both religious and secular patrons in Europe and the New World. In short, there is a wealth of visual riches embedded within a tradition that is known mostly for its poverty of visual culture. For churches and for instructional purposes in colleges, universities, and seminaries, it would be useful to write this material into the general history of early modern and modern art.

Literature and Scripture

by Beverly Roberts Gaventa, Helen
H.P. Manson Professor of New
Testament Literature and Exegesis

The first place I was allowed to travel on my own was to the public library. My parents must have regarded that walk of five blocks as a safe little trip, although it turns out to have been a dangerous place after all. The library housed stories that would take me captive, characters who would inhabit my imagination, and ideas that would send me exploring in uncharted territory (as in the book on reincarnation the meddling librarian believed was inappropriate for a child).

My journeys these days take me further afield, but they still begin with the local library or the bookstore. On a study trip to Israel, I took along the prose of Amos Oz and the poetry of Yehuda Amichai for traveling companions. A meeting in South Africa introduced me to André Brink's *Imaginations of Sand*. Family vacations in Maine begin with the careful planning of the "book bag," which may contain the most recent from John Irving or Mary Gordon, as well as mysteries set in first-century Rome or nineteenth-century London.

What does any of this reading have to do with my vocation as a teacher of Scripture? Sometimes literature is sheer recreation, and I rejoice in that. The rich phrases of Arundhati Roy in *The God of Small Things* compensate for the impoverished language of scholarly monographs and commentaries. Trollope's characters—especially the clergy—enable me to laugh at the characters around me, myself first of all. The latest mystery by P. D. James offers the grace of temporary distraction from daily duties.

Yet recreation is not the whole story either. Flannery O'Connor's stories offend precisely because they fling grace at us in a manner that is both deeply consonant with the letters of Paul and seldom heard in

churches that have successfully tamed him. Or Jeanette Haien's *The All of It* catches us in our judgmentalism, revivifying the sudden turns in the parables of Jesus. In other words, literature can improve our hearing of Scripture by re-presenting the Gospel in ways that slip under the defenses of our professionalism.

Literature can also sharpen our hearings by its depictions of human need. When Pecola Breedlove in Toni Morrison's *The Bluest Eye* longs for blue eyes so that she will be thought beautiful, I ache for someone to introduce her to the table-fellowship of Jesus. And when Calvin Cohn, the central human character in Bernard Malamud's *God's Grace*, hears God's declaration of the consequences of human sin in terms that forcefully recall Romans 1, I long for Romans 8 to make its way into the story as well.

Such conversations can illumine and enliven the study of Scripture as well as that of literature. And for me both are occasions of grace.

Music and the Stories of God's People

by Elsie Anne McKee, Archibald
Alexander Professor of Reformation
Studies and the History of Worship

"Bianza ne makasa, mesu ne matshu..." "Iyaku Mukelenge..." "Tudi ne tshilonda..." Tshiluba hymns and songs are among my earliest memories, African choirs swaying to the beat, Sunday school classmates letting me share their songs, our nurse's voice singing an accompaniment to her work, our play. Vocal music, daily life, and church were all interwoven, Tshiluba and English; for years I did not even recognize that these were different languages: all the words had meaning.

At boarding school, choir and piano came alongside my first church history lessons, daily chapel, and Sunday worship. Church, books, music were the constant threads when I was transplanted from the

Democratic Republic of Congo to the United States: no Tshiluba, but still worship and song. The same three followed me to Europe where I began serious (graduate) studies in church history, back to North America, then Europe again, where French psalms and German chorales became my weekly worship experience. Singing to God together creates a powerful community, across the boundaries of culture, language, race... across the boundaries of time.

Changing historical periods is much like changing cultures: we must listen intently and look carefully to understand new patterns with respect and good will. Difference is enriching; the other is a gift. Sometimes bridges help, though, especially when we are trying to grasp what gives another people life, makes ordinary people do extraordinary things. Entering into their songs and prayers gives a glimpse of the community we share in faith: different ages and cultures, languages and races, all seeking to be faithful to one God. And so... I bring the music of as many different pray-ers as possible to share with those who come to learn the stories of God's people. From across the world, across the centuries... "Psalms and hymns and spiritual songs."

You ask—what are some favorites? I ask: where to begin? But here is a sampling. Psalms and Gregorian chant. Folk tunes of many lands: Welsh, Latvian, Silesian, Hebrew, and more. Lilting calypso of the Caribbean and Latin America: Trinidad, Argentina, Brazil.... Haunting African American spirituals, plaintive Native American melodies. Appealing new rhythms of Chinese, Japanese, and Korean hymns. Drums and rich harmonies of African choirs, call and response. Bourgeois and Bach, Doreen Potter and Melva Wilson Costen, Isao Koizumi and Miguel Manzano, I-to Loh and Dong Hoon Lee, Tom Colvin, Bakajika Shabantu, Kasende Mukole. The words sing themselves into minds and hearts: Watts and Winkworth, Dorsey and Bonhoeffer, Crosby and Bernard of Clairvaux, Moises Andrade

After the seas are all cross'd, (as they seem already cross'd,)
After the great captains and engineers have accomplish'd their work,
After the noble inventors, after the scientists, the chemist, the geologist, ethnologist,
Finally shall come the poet worthy of that name,
The true son of God shall come singing his songs.
—Walt Whitman, from "Leaves of Grass"

Religion without artistic images is qualitatively impoverished; art without religion is in danger of triviality, superficiality, or subservience to commercial or political interests.
—Margaret Miles

and Timothy T'ingfang Lew, Gracia Grindal and Joseph Gelineau, and unnamed prayers whose words are their witness and remembrance and voice to share with us across time and space... "O sing to the Lord!"

Poetry, Visual Arts, and Pastoral Care

by Donald Capps, William Harte Felmeth Professor of Pastoral Theology and author of both *The Poet's Gift: Toward the Renewal of Pastoral Care* (Westminster, 1993) and *"The Lessons of Art Theory for Pastoral Theology"* (Pastoral Psychology 47 [1999]: 321–346)

Something occurred several years ago that my mother would have called a "blessing in disguise." Following detached retina surgery I had trouble reading prose. The letters wouldn't line up right. So I tried poetry, which I had read (and written) in college. Fewer words per page, more space between lines, and nice wide margins. I also began "reading" art books, which, like children's books, have lots of pictures. For self-therapy, I struggled through *The World through Blunted Sight* by Patrick Trevor-Roper (an eye surgeon) on the visual problems of artists. This "reading program" taught me that poets create visual images—word pictures on a page. Later, as my vision improved, I read James Heffernan's *Museum of Words*, a study of the poetics of ekphrasis, the long-standing practice of poets writing about visual images. Suppose a statue or the

photo: Chrissie Knight



Castañer, Puerto Rico

Her Front Yard

by Chrissie Knight, inSpire photographer, PTS Class of 1998, and minister of youth and outreach at Trinity Episcopal Church in Princeton, New Jersey

I like the tension—the poor, patchwork front yard interrupted by her light-touched bubbles. One does not outweigh the other. It is the same tension that occurs throughout Creation—love and robbery, creation and destruction, peace and war, abundance and poverty. She blows bubbles over her hurricane-torn town. No matter our personal situation, we cannot forget these present tensions in Creation. These are the tensions that Jesus sought to destroy. We need reminders, biblical or otherwise. She reminds us. And not only of the tensions, but also of our part in them, of our God-appointed responsibility to do all we can to bring Creation into the very good it is intended to be.

figures in a painting could talk? What would they say?

I've been asked to write "a brief article" on how poetry and the visual arts may be important components of pastoral care. That's not enough space for one subject, much less two. Yet, oddly enough, this restriction helps convey the point I make when introducing my course "Poetry and the Care of Souls." I inform students of recent books in my field that explore pastoral care issues through novels. Then I suggest that poetry may be closer to what pastoral care feels like to those who practice it, mainly because both tend toward the episodic (or occurrences, the dictionary says, that are "often not closely related or well integrated"). Where novels are narratives with a plot or pattern of events, poems center on episodes, usually incidents in a poet's life. Similarly, whatever type ministry one enters today (parish, chaplaincy, social work, teaching, etc.), its pastoral care aspects seem rather "episodic." The clergyman in nineteenth-

century novels who dines in homes and knows the family secrets has been replaced by the minister who discusses a parishioner's family problems over lunch, during coffee hour, or through a series of email messages.

But "episodic" needn't mean "trivial," "superficial," or "insignificant." As poets and painters show, brief, transient episodes are replete with foreseeable—and unforeseeable—consequences and possibilities. My *Children's Illustrated Bible*, with stories and pictures of Jesus in passionate conversation with the woman at Jacob's well or gazing with affection on his young male inquirer, taught me this. Now, contemporary poets continue the lesson.

I would have liked to comment on what poets may teach us pastors about embodied language. These lines from William Stafford's testimonial to his mother shortly before his death must suffice: "All my life I've tapped out our kind of truth. For nine months I studied what your heart was saying."

Music in Theology and Ethics

by Max L. Stackhouse, Stephen Colwell
Professor of Christian Ethics

Something is often missing in the bigger picture in my field of ethics, a discipline related to theology and social analysis that deals with issues of right and wrong, good and evil, justice, love, and truth. Both systematic and ethical articulations frequently lack elegance and art, and thus do not commend themselves to the heart, to the intuition, to the creative impulses that are gifts of grace to believers. These articulations need to be complemented by a sense of “beauty” and “richness”—a thickness of aesthetic perception that recognizes the grotesque and the sublime, the dissonant and the harmonious, in life. We need a Christian aesthetic to match a Christian theology and a Christian ethics.

Our forebears knew this. They focused on a trilogy of issues—“the true, the good, and the beautiful,” sometimes correlating them (in various ways) with “faith, hope, and love.” Modern critical thinkers like Kant did, too. Moreover, every moment of church renewal has involved new forms of artistic creativity, as can be seen most clearly in the history of music and liturgy.

The long traditions of rhetoric, painting, poetry, music, and song in the context of faith indicate how important the aesthetic element is in framing a holistic understanding of the human relationship with God. Paul early advised us not only to teach and to admonish one another, but to sing together (Col. 3: 16). Preaching what is true and just can invite deep thought and a compassionate heart, but if the preaching is without art, if the setting does not suggest the beauty of God, and if the liturgy and music are not rich, then the fullness of the message is not conveyed.

Some argue that Jesus’ use of the parable was a verbal-aural art-form that both evoked visual mental portraits and demanded attention to literary style, creating an innovative aesthetic way of conveying multiple levels of theological and ethical insight by its artistic creativity.

Explorations into theology in my efforts to teach in the classroom and to write for the

public in a way that is faithful to these insights may not always manifest the art to which I aspire; but it does shape my efforts. Moreover, it seems that for a civilization to stay focused on what is true and reasonable, on what is just and loving, it must have an aesthetic that makes the heart sing, and hear, with some “richness.”

My efforts to address such matters have been deeply shaped by a forty-year conversation with my wife, Jean—a teacher of classical piano and of music pedagogy and a performer with many widely regarded musicians.

A decade ago, with a number of friends, we formed the Berkshire Institute for Theology and the Arts in western Massachusetts where the Boston Symphony Orchestra and a number of academics spend the summers. In a series of intensive weekends there and at PTS, we explore the spiritual and moral meanings of music and the artistic significance of faith. Church musicians, seminarians, pastors, seekers, and aesthetically hungry believers from several traditions join these explorations. All are invited. (For more information, call 413-274-6304.)

When the imagination is choked,
so also is our knowledge.
—Thomas Aquinas

Preaching As Theatre

by Jana Childers, professor of homiletics at San Francisco Theological Seminary, author of *Performing the Word: Preaching As Theatre (Abingdon, 1998)*, and *PTS Class of 1982*

Loving the theatre has made all the difference in my preaching. But it is not in regard to skills learned or techniques picked up that it is has been so valuable to me. I had started working on many of preaching’s

key skills long before I discovered acting. I already knew, for example, about internalization, the art of outerizing what you inner; I had learned to connect my feelings to my face in the Pentecostal church I grew up in. Vocal projection and modulation were learned from a youth choir director. And I first began to understand how important timing and snappy introductions are in a ninth-grade public speaking class. No, it was not the mechanics the theatre teaches that turned out to be so important, it was the ethos.

I did not appreciate the nature of preaching until I fell in love with the theatre. Before that, I didn’t have a category for what preaching and theatre—at their best—are. I could only think of them as craft: persuasion, pontification, propaganda, exposition, harangue. I needed to learn what art was before I could appreciate what preaching was and, as it happens, I learned that in a college theatre course. “Art does not teach, it reveals; it is more about illumination than lessons, more about epiphanies than persuasion,” Wheaton College theatre professor M. James Young used to say. What I learned in his classes was deepened a few years later in Bill Beeners’s studio. Preaching is a theatre-like art, Dr. B showed us: it requires discipline and intentionality, and it is far better to be conscious of what your voice and body are doing than unaware of the messages they are sending.

This is the point where many people get stuck, of course. Do we really have to be conscious of what we are doing? Isn’t it better to be lifted out of oneself, to be an empty channel, a pristine vehicle for The Word? As soon as we are conscious of the effect we are creating, aren’t we in danger of manipulation and egocentricity? It is in theatre that I find the best answer to these questions. “Love the art in yourself, not yourself in the art,” Stanislavski advised. It is the artist’s equivalent of “Sin boldly.” It is also good theology in and of itself. Authenticity, the most prized of all the pulpit and stage’s effects, is not a result of the performer’s oblivion or denial, it is the product of disciplined self-giving—the product of love. A preacher can learn about love and art in a number of places; I learned them in the theatre, and I am grateful.

Faith Made Visible

by Barbara Chaapel

Now I walk in beauty.
Beauty is before me,
Beauty is behind me,
above and below me.
—Navajo prayer

These words of a Navajo prayer guided the sixty-eight women who attended Princeton's Women in Ministry conference last spring. Titled "The Arts of the Spirit," the event explored theology and the arts, using the expertise of several area artists who led interactive workshops in sculpture, prose, poetry, cooking, music, and textile arts.

"Everyone should be creative," sculptor Nena Bryans told the group. "It is a God-given gift. When I sculpt, I feel that I am taking clay to form an image of the resurrected Christ, much like God took clay and made us. Art can be devotional and it can be a response to social issues." Bryans, who wrote *Full Circle: A Proposal to the Church for an Arts Ministry* (Schuyler Institute for Worship and the Arts, 1988), agrees with Presbyterian writer and theologian Frederick Buechner, who writes that "one's art is one's prayer."

Terry-Thomas Primer, a quilter, said that her art "arose out of chaos," like Bryans, choosing an image from the biblical story to express her calling as artist. "I am drawn to the symbol of the cross in my work: it is a symbol of God's making, breaking, and remaking."

These artists, and many of the women who attended the conference to try their own creativity on for size, believe that one of the exciting, growing edges of the church is the arts, and the relationship between the arts, spirituality, and worship.

Staff at PTS's Center of Continuing Education agree. When they planned the new Erdman Hall Conference Center, they made sure to include both an art studio with a pottery kiln, and an open foyer space that can be used as an exhibit gallery. In its first year, Erdman Gallery hosted six art exhibits, including works of sculpture, paintings, quilts, and found art objects.

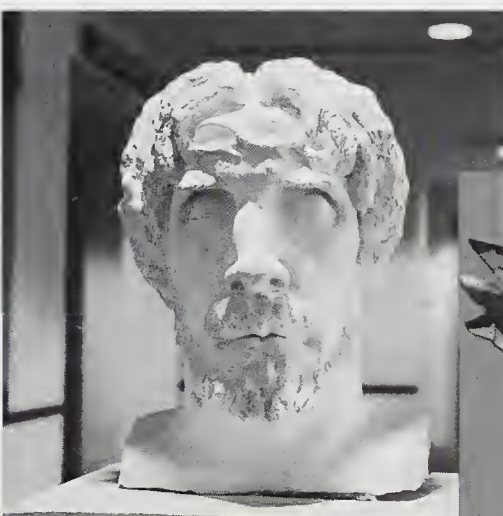
Acting program director for congregational life Lisa Hess views the introduction of art to the center's program as "a renewed

dance between Princeton Seminary and the artistic community." Even though the Reformed tradition and the arts have been "oft-cantankerous partners," Hess believes the light of God draws people of faith into new ways of seeing and toward new connections between theological reflection and artistic expression.

The coming academic year will feature five exhibits, the opening one by world-renowned and award-winning sculptor Thomas McAnulty of New York City from September 18 through November 3.

McAnulty is the chair of the sculpture department at Adelphi University, and his work appears in the illustrated version of Thomas Moore's *Care of the Soul*. He received the 1998 Bene Award from *Modern Liturgy* for the main altar of St. Meinrad's church in Indiana. He titles his exhibit "Niches."

photo: Chrissie Knight



Two sculptures by Stephen M. Zorochin were displayed at Erdman Gallery during a recent exhibit. They are (left) *Jesus*, done in plaster (2000), and *Crucifix*, done in bronze (1985).



He explains: "In my work I deal a lot with simple forms, timeless in their simplicity yet unexpectedly complex in their imaginative suggestion. I have discovered that putting the figure in an environmental niche not only became a way of isolating the figure but also of emphasizing a gesture with a sense of intuitive 'rightness.' Themes such as those in the Annunciation and the Visitation have led me to contemporary exploration of niches."

McAnulty's exhibit will be followed by a November 13 to January 5 show titled "Witnessing to the Word." Sculptor Patrick Birge, potter Patrick Caughy, and painter Patrick Ellis, who met through a consortium of theological schools, share, in their words, "a passion for expanding understanding of

creative imagination in both theological education and pastoral practice."

Lynda Juel, a sculptor who is also married to PTS professor of New Testament Don Juel, will exhibit her work from February 12 to March 30. She describes her process of sculpting as "women's work," focusing on domestic imagery. "I sculpted first in ceramics, then in metal and wood; I began experimenting with aluminum cans and mesh wire. My sculpture is constructed from long filament can cuttings woven or wrapped into a mesh-covered armature. [The resulting] brooms and vacuums, empty dresses and shoes reflect on the realities of everyday life through metaphor and irony, playing in the space between light and dark."

A member of Princeton Seminary's staff, Kathleen Nicastro works in stained glass and will offer an exhibit called "Preparing the Light" exploring the theme of light in the Bible from Genesis through Ephesians. The exhibit will open in the gallery on April 1 and continue through May 31. Nicastro says

that for her, "the practice of art is faith and the practice of faith is art. Courage and freedom are as essential to this practice as the metaphor of God as light is to my work."

The year's exhibit season culminates with a special exhibition of children's art on loan from the Presbyterian Church (USA). Following a wide call for entries for a

nationwide traveling exhibition to celebrate the denomination's Year of the Child, more than 1,800 art pieces from children between the ages of five and eighteen were submitted. Each child was asked to reflect his or her spirituality through an artistic medium, and then all were asked to comment upon their view of themselves in God's world. The Erdman exhibit, on display from June 1 through 29, is a smaller "traveling suitcase" from the children's arts project.

Regular gallery hours when Center of Continuing Education events are in session are Monday through Friday from 8:30 a.m. to 9:30 p.m., Saturday from 8:30 a.m. to 4:30 p.m., and Sunday from 2:00 p.m. to 9:30 p.m. Please call the center at 609-497-7990 to confirm times and to inquire about gallery talks and artists receptions. ■

A VIEW FROM THE EAST

by John McCall



John McCall (left) shares a meal with a Paiwan tribal evangelist in southeast Taiwan.

On that first Easter Sunday in Taiwan I found myself walking along a dark road down to the Pacific beach with old folks, middle-aged folks, and teenagers. The moon and one star were bright. When we arrived at the beach the waves were lapping against the shore. I began leading them through a meditation about the first Easter morning. Various folks read aloud from their tribal-language Bibles, and then the younger people read in unison in Mandarin. As the sun began to rise, some people in a small fishing boat were throwing their net into the sea. We read from the Gospel of John the story of the risen Christ appearing to the disciples on the beach. The disciples are fishing and aren't catching anything. Jesus tells them to throw their nets over the right side of the boat, and then they catch fish. Jesus prepares breakfast on the beach. I asked them to look out at the two men fishing, and I wondered if the Christ appeared on this beach this morning what he would say to us.

As we walked back to the village church, there was a deep sense that Christ is alive. We worshipped again at nine o'clock in the sanctuary. The children had spent the night sleeping on the sanctuary floor. There were two coconuts on the communion table, each with a new sprout growing out of it, a potent sign of the hope we were celebrating. The singing was joyful as the men, the women, the youth, and the elders each sang a different Easter anthem. After the sermon we went to the church's garden and each planted a flower. The church elders then handed out eggs to each worshipper. We traded our eggs and shared the peace of Christ.

I went to Taiwan in 1996 as a Presbyterian Church USA mission coworker after seven years as the pastor of Black Mountain Presbyterian Church, just down

the road from Montreat in the North Carolina mountains. I remember that when I met with the church's pastoral search committee and one member asked me how long I would stay if I were called, I replied with an answer that seemed the most outlandish thing I could imagine: "I don't know God's will. I could be on the mission field in five years!"

It turned out to be seven, and I was on my way to Taiwan, a small leaf-shaped island hanging just one hundred miles off the south coast of China, to begin studying Mandarin Chinese.

After language study I was asked to serve with two of Taiwan's aboriginal tribes on the island's southeast coast. I have been working with about thirty-five churches in thirty-five villages training pastors and evangelists, elders and deacons, Sunday school teachers and youth leaders. I usually visit three or four churches each week. I also share a passage of Scripture on a radio show in Chinese and lead a Bible study for doctors and nurses at the local Presbyterian hospital in Taitung.

I learned quickly that the Taiwanese have a very real sense of the spiritual world. Their comfort in discussing things of the spirit has amazed me. We in the U.S. are cautious in talking about spiritual life. But the spiritual world is very close to the average Taiwanese, very much a part of their daily lives.

This is in part because of their practice of local folk religions. I've spent a lot of time trying to understand the practices of those religions. I go to local temples and talk with people about what their worship practices mean to them. I am always clear in these visits that I am a Christian and am seeking to better understand the Taiwanese and their indigenous folk practices. Only as I listen and begin to understand do I have the right to share the

good news that is within me.

There are certainly differences between the local folk religions and Christianity. Many Taiwanese believe in ghosts, who are relatives who have died. One night I was at a local swimming pool where I enjoy exercising in this tropical climate. When I got to the pool I expected to find many people, since it is usually crowded with people swimming laps. But on this evening, almost no one was in the pool. When I asked a friend why, he said it was because "Ghost Month" had begun. Ghost Month occurs every fall, and most Taiwanese don't swim then because they believe ghosts are floating around and will take the opportunity to drown a swimmer and take the swimmer's body for their own use. People also stop hanging clothes on the wash line for fear that the ghosts will take the clothes.

The Taiwanese believe it's important to keep the ghosts happy by making offerings to them. A big challenge for new Christian believers, if their parents are still living and are non-Christian, is that the parents do not want the children to be baptized because they know that Christians do not make offerings to their deceased parents. The parents are fearful that there will be no one to make offerings to them after they die.

So we who are Christian seek ways in which Christian young people can honor their parents and care for them without par-

participating in the folk practices. Christians can swim during Ghost Month; they need not worry about hanging clothes on the line to dry because they have come to believe that Christ is stronger than any ghost.

Taiwanese also traditionally worship people who have done something heroic in their lives and are thus deified. I explain that Christians worship a God who was willing to become a human.

In addition to my work with aboriginal churches on the east coast, I have also been teaching students spiritual formation at the Presbyterian seminary in the capital city of Taipei. (The seminary is both a college and a graduate school, with 100 undergraduates who study music, social work, and education, and 100 students in the Master of Divinity program.)

Its parent institution, the Presbyterian Church in Taiwan, founded in 1865, is truly an indigenous church. It is the largest church on this island where only three percent of the twenty-two million population is Christian. One percent of these, or 220,000 people, are Presbyterian. Taiwanese speak thirteen different languages, and the native languages are important in the worship of the church. Only in 1949, when Chiang Kai Shek and the nationalists came over from China, was Mandarin Chinese made the national language in schools, in the media, and in government. Most people over the age of sixty prefer to use their mother tongue of Taiwanese, Hakka, or one of the ten original languages. Those under sixty use both Taiwanese and Mandarin.

The seminary students I teach must

struggle with these differences in language and culture as they learn to minister. As we left the seminary one day for a retreat on the practice of prayer and drove through the crowded streets of a Taipei suburb, we caught up with a parade carrying a statue of the goddess Matsu, who is very popular in Taiwan. All the shop owners had set up tables in front of their shops, with offerings of food and drink and incense sticks on each table. The students in the car in which I was riding told me it was Matsu's birthday. Matsu was a young girl in Fujian province on China's southern coast who had saved her brother when he was drowning in a dangerous storm. She has been deified and has become identified as the Savior of the down-trodden. The month before, a weeklong

parade had carried another Matsu statue along the west coast of Taiwan. All four candidates running for Taiwan's presidency joined in the parade and asked Matsu (and her supporters) for help in the election.



The chapel of Taiwan Theological College and Seminary where McCall will teach beginning in January.

East Meets West

For several years, Princeton Seminary's Asian American Program has hosted conferences for both Taiwanese pastors and Taiwanese American pastors and laypersons.

Last October sixty Taiwanese pastors and laity gathered to hear PTS faculty members Bob Dykstra and Stacy Johnson address the theme "Moving into the Twenty-first Century with New Wine in New Wineskins." These Taiwanese leaders were serving in the United States as part of the first generation of immigrants. "They came here as young adults, having been born and grown up in Taiwan," said the assistant director of the program, Kevin Park. "Some cannot speak English well. There are many issues of cultural and linguistic tension they face in ministering in the first-generation community."

A second conference brought twenty Presbyterian pastors, five of whom were indigenous Taiwanese, to Princeton from Taiwan for two weeks of intensive continuing education. Park explained that "cross-cultural experiences are essential for the Taiwanese."

"Their ministry has become increasingly globalized. At the same time, they must build on the foundational spirituality that already exists in the indigenous community in Taiwan. For generations aboriginals had developed spiritual customs. As opposed to demonizing them, Christian pastors are learning to glean what is there that has an affinity with the Christian faith. To as it were contextualize Christianity in Taiwanese soil. Bowing down before ancestors' shrines doesn't mean people are necessarily worshipping the ancestors; it can mean rather that they are honoring them."

While these pastors and laypeople are not coming to embrace Western culture, Park knows that Princeton offers them an invaluable source of community, support, and theological dialogue. "The level of questioning and dialogue between the Taiwanese and our professors was profound. It was engaging, critical, far from passive. It represented theological dialogue at the highest level."

We left the noise and crowds of the city and drove up a mountain road to the retreat center, a place of grass, trees, and flowering shrubs, all quite rare in the concrete of Taipei. A nun greeted us and led us to the meeting room.

I had met with groups of students the day before to prepare them to lead the retreat. They didn't have much time to prepare, but I was delighted at the way they led us. The students, fifteen men and fifteen women, are all preparing to be pastors in the Taiwanese church. The oldest student was fifty, but most are in their twenties. Since the seminary is not a government-sanctioned school, all the men have had to do two years of military service before completing graduate studies. Some of the students are married, some single. The third-year students must do a two-year internship after graduating before they can be ordained.

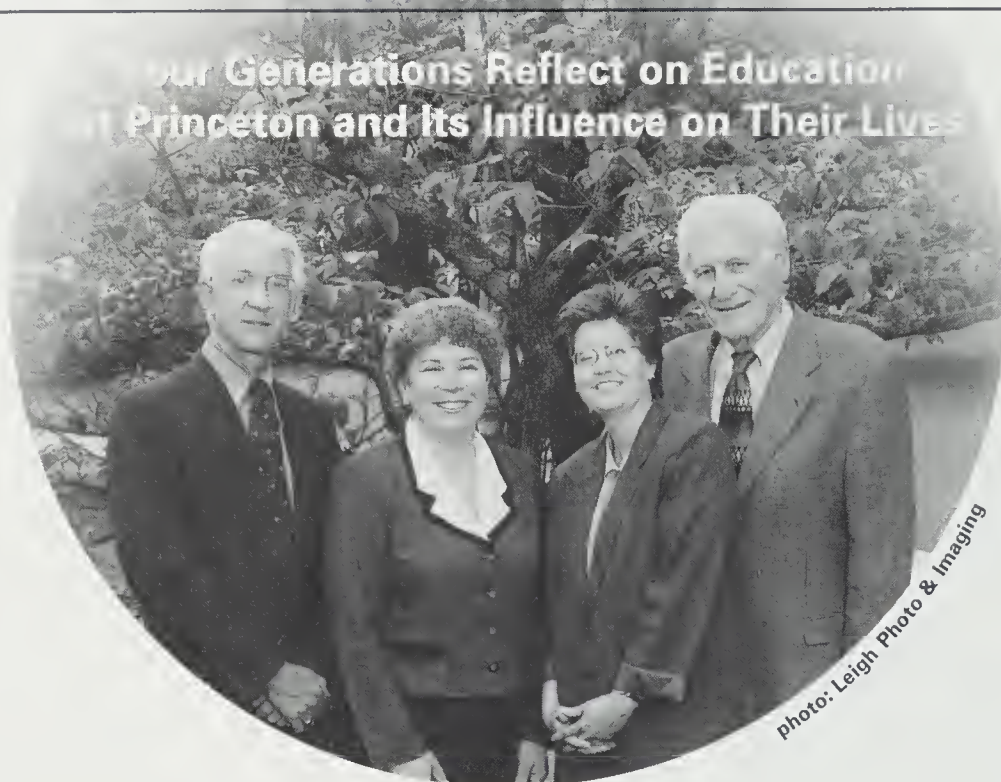
It was a wonderful weekend of prayer, worship, and Bible study. The Taiwanese are very willing to share in small groups. The first night we renewed our baptismal vows. One woman shared what baptism meant to her. Being in a Roman Catholic sanctuary with a statue of Mary looking down on us elicited some good questions from the students. They wondered how you determine what is a symbol and what is an idol. In a culture where gods are often portrayed in wood, the question of idolatry is very real.

I left the retreat encouraged by these students who will soon become leaders in the church. They have a deep spiritual hunger and are seeking to drink of the living water that Christ offers. They are ready to face the challenges of being a small minority religion in Taiwan. ■

John McCall, PTS Class of 1984, is home in the United States on interpretation assignment. He will visit about forty Presbyterian churches, preaching and speaking about the PCUSA's partnership with the Presbyterian Church in Taiwan. When he returns to Taiwan in January, he will move to Taipei to teach full time at Taiwan Theological College and Seminary in the area of practical theology and to help start a center for spiritual formation. He will also work with aboriginals who come to Taipei to find work. McCall's email address is johnmcc@buncombe.main.nc.us.

FIFTY YEARS OF A SEMINARY EDUCATION

Four Generations Reflect on Education
at Princeton and Its Influence on Their Lives



by Kent Annan

Since 1950, 6,153 people have graduated from Princeton Seminary with an M.Div. or equivalent degree. Here are the memories of four. They came to the same campus but during different eras. And while they don't claim to be spokespersons for their respective generations, their time at Princeton was thoroughly shaped by, well, the time during which they were here. Between Senator Joseph McCarthy's anti-communist investigations and the announcement of the O.J. Simpson trial verdict, the times were a changin' in the country and at the Seminary.

So how much was the Princeton Seminary of 1949 like the one in 1997? The stories of these four M.Div. graduates—John Turpin (1952), Allen Brindisi (1971), Deena Candler (1981), and Nancy Conklin (1997), all four of whom are currently on the Alumni/ae Association Executive Council—tell of an institution that has changed, but whose effect on lives is still much the same.

And it doesn't stop with them. Students enroll today and will probably continue to enroll at Princeton for the next fifty years in hope that they will learn and experience—though in different times and ways—what these four alumni/ae did.

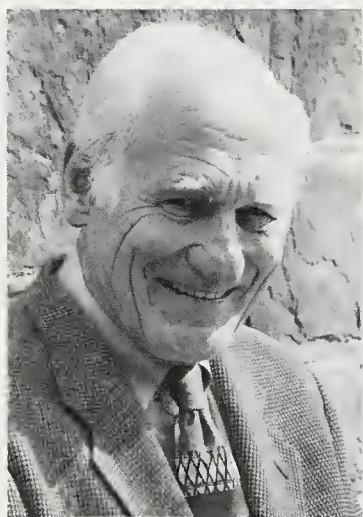
John Turpin remembers his time from 1949 to 1952 as post-war years and as Senator Joseph McCarthy years. The Vietnam War was only one of the many seismic events around the time Allen Brindisi was at Princeton, 1968–1971, that had led him to

wonder whether “the world had gone crazy.” In a few years, much changed, and 1976–1980 was a different era. Homosexuality was introduced as an issue at the Presbyterian Church (USA)'s General Assembly in 1978, but Deena

Candler remembers her time at Princeton as “pretty calm”—though not musically so, with two campus rock bands and a drummer who lived down the hall from her. Nancy Conklin remembers listening with classmates to the announcement of the verdict of the O.J. Simpson trial on October 3, 1995, which she cited as symbolic of the fact that race was a dominant theme during her years, 1994 to 1997, at Princeton.

All four went from Seminary into ordained ministry as pastors. When asked whether they could have done their ministries as well without having gone to seminary, they laughed in disbelief: “No way!” “No.” “Impossible!”

Why? “I didn't know the Bible before I got here,” said John. “I didn't understand the role of the church until John Mackay [PTS president from 1936 to 1959] explained it to me.” Allen called his education a time “of acquiring the wisdom of the ages, being set in the corrective tradition of the church, and



John Turpin is retired and lives in Berkeley, California.

photo: Leigh Photo & Imaging



Nancy Conklin is interim pastor at Norwood Presbyterian Church in Norwood, New Jersey.

photo: Leigh Photo & Imaging

feeling theologically centered and grounded.” Nancy realized during the first Bible study she led after seminary that, “Amazingly, I had recall of some of the historical criticism and was able to dispel some of the myths, handle some of the tough questions.” She left the study grateful for her education and feeling prepared for the challenges of ministry that lay ahead.

Deena reflected more existentially and said the chance to struggle with her faith was the most crucial part of her preparing to be a pastor. Developing a deeper relationship with God and establishing a firm foundation were invaluable, she said, because “the issues change every decade and there are different courses that deal with those. I think it is most important that students take courses that lay a solid foundation in biblical studies and theology to help us become good thinkers and to respond to new things when they come up...whether Vietnam or McCarthy or whatever. I wish that I’d laid a more solid foundation of theory.”

Allen appreciated the solid foundation, but also remembers that it took practical, weekly involvement in the church to keep him slugging through the coursework: “I don’t know if I could have handled three years of seminary without field work every

weekend. It was always great to come back on Sunday night, exhausted after a full day at church, and go out with friends and get pizza and debrief.”

Students’ experience at Princeton Seminary is shaped largely by professors, and relations between students and faculty have varied over the years. Deena said she and her

classmates used to invite professors to “sherry hour” in the dorm, when a couple of professors and a small group of students would share conversation, wine, crackers, and cheese. Also, students and some professors gathered at a local restaurant, the

Rusty Scupper, to eat and to talk. On hearing Deena describe this camaraderie, John exclaimed, “That’s a different seminary than I went to!” He remembers a few academic discus-

sions with Professor Otto Piper, but that is where socializing with professors stopped. Allen also remembers that student/professor interactions were restricted primarily to the lecture hall.

Some changes during the last fifty years, like the devolution from shirts and ties to T-shirts and shorts, were trivial.

Others were momentous: the evolution from a white-male-dominated campus toward gender egalitarianism and racial diversity. And at the core, through all the changes, students come to Princeton searching for God and for how to serve God. And it happens: people experience God and find direction.

For John, seminary was a pivotal time that affected the direction of his whole life. “I had a strong agnostic period in college,” he remembered, as though it were only a few, not fifty, years ago, “and I arrived at Princeton still very much in doubt about a lot of things, particularly because I had been exposed to some people who taught the inerrancy of the Bible. I asked Dr. Piper,

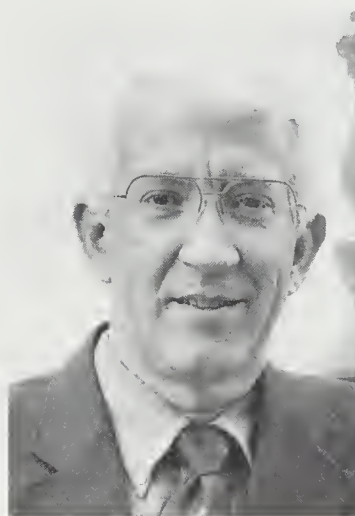
bless his heart, if he would give me a special reading course on the authority of the Bible. He didn’t have anything else to do...well, of course, he did. But he agreed to do the course with me. He told me what to read and met with me two or three times. It made it possible for me to continue, because I began to understand that the authority of the Bible came from Jesus Christ and not from the text. Everything changed.”

Almost fifty years after John took that reading course, Nancy remembers experiencing with her classmates



Deena Candler is associate pastor of West Hills Presbyterian Church in Omaha, Nebraska.

photo: Leigh Photo & Imaging



Allen Brindisi is pastor of Riverside Presbyterian Church in Cocoa Beach, Florida.

photo: Leigh Photo & Imaging

Last May, 162 M.Div. graduates joined the ranks of those who have gone from Princeton into ministry. As graduation day approached, we asked them to anticipate their ministry and to offer advice to those following in their footsteps.

Q: What is the most important part of your theological education that you will now take into ministry?



photo: Ben Scheetz

“I have been a devout Roman Catholic Christian woman all my life. Therefore, ordination is not an option at this time. Teaching will be my ministry, and I believe the most valuable experience has been the diverse exposure to the many different styles of teaching at PTS.”

—Nannette Pierson



photo: Ben Scheetz

“Because of some courses like the introductory church history and theology courses, I have a sense of connectedness with the church through the ages that I did not have when I came here. I think the value of that is it shifts the focus to God’s plan and purpose, which I will not always be able to see clearly, rather than to my contemporary ‘best idea,’ programmatic attempts.”

—Tom Goodrich



photo: Ben Scheetz

“Field education was by far the most valuable experience that I will take with me from PTS. I worked with and among the population I feel called to—low-income, poverty-stricken, and oppressed people.”

—Marcia MacKillop

the kind of community that she hopes will also characterize her ministry in the church. She was in a marriage and family counseling class with Professor Deborah Hunsinger and twenty students sat in a circle. At the beginning of the class everyone shared briefly what was happening in their lives. When it came to the last student, a Korean man, he shared that his two-year-old son had just been diagnosed with autism. He started crying. Classmates supported him and listened to him. It became a time of deep sharing.

Eventually Hunsinger asked if it was appropriate to go on with the class. Nancy

just nod and smile. There were some who didn't get it and would start to talk. But he wouldn't respond, and pretty soon you got the impression that we should be quiet. Soon there were thirty people in the room, and no one said a word. This went on for twenty minutes. No one knew what it was about. One student burst into the room really late and started to talk. That broke the spell. Then Loder debriefed us and explained what it was all about, asking, 'How did you feel when no one said anything?' We talked about it. We talked about how the student broke the silence. But the revelation for me,

things out. I came because some people told me I should come to Princeton, because they thought I had gifts. But I had come out of such a conservative background that I was still unsure whether it was okay for women to be ordained. I can still remember standing in the street. I had been reflecting on the parable of the talents that we had been studying in a class or in a Bible study. Then suddenly it became very clear to me that, yes, maybe it is right that women shouldn't be ordained—maybe, probably not, but maybe. But even if that's true, it had become clear to me that I had these gifts for ministry

Q: What would you say to new M.Div. students on their first day of class?



photo: Ben Scheetz

"Be open and do not try to know everything on the first day. Many of your beliefs will be challenged and changed. Your experience here will become as broad as the world is. With people here from all over the world, there is no way you can be here and remain the same."

—Regina Langley



photo: Ben Scheetz

"They have wine and dined you on the way in. They will wine and dine you on the way out. In between are challenging times and hard work. Still, everyone at PTS already believes in you. You would not be here if the faculty and administration, not to mention family and friends, did not believe that you are up to the challenges."

—David Cook



photo: Ben Scheetz

"Find a close and supportive group of classmates and form strong bonds of friendship."

—Idalia Craig

remembers, "I said, 'Yes, this strikes me as very real. We're talking about practical theology. It's real that you would come into a session meeting focused on an agenda, but then there's someone on your session who has just had a major life experience. What would we do? Would we go on with business as usual?' No, we would take care of the person, and then go on with business. So we went on with the class. For me this was iconic of what seminary was about. There was the educational part, but there was also a strong sense of community that developed naturally."

Allen remembers a specific class during seminary that was a turning point in his life. "I was a student in Professor James Loder's class. I don't remember what the class was. One day we walked in and he was just sitting there with all the chairs in a circle. He just smiled, didn't say anything. One by one people came in and sat, and Loder would

personally, the turning point in my life—because I was very quiet, I didn't raise my hand a lot in class—was when Loder asked the class to decide who was the leader in the class, even though no one had said a word.

"And I was the leader. And that hit me like a knife, and I think it changed my life. It told me that there was a place for leadership that wasn't extroverted, that wasn't 'burst into the room, fill up the room with your presence' kind of leadership. If I had any doubts whether I was suited for the kind of calling that I was being trained to do, those doubts were greatly dispelled after that day. I was okay."

Deena, also, saw the course of her life change dramatically during her time at seminary. She remembers the day and the place. "A turning point for me was when I was on the street close to Erdman, walking home to the Stockton Street campus. I originally came to PTS for just one year to figure

and that it was a sin not to use them. I knew at that moment that I was going to be here for three years and that I was headed for ordained ministry."

One hundred and eighty-eight years of students like these. No, not every story is like this; they don't all have happy endings. But many are. Stories like these, more than the stone buildings, the name, or the geographical location, are the heritage of Princeton Seminary. It is a heritage that testifies not to institutional greatness, but to God's faithfulness. In that hope, professors keep teaching, administrators keep administering, alumni/ae keep giving, churches keep supporting, friends keep praying, and students keep coming. Part II of this article will appear in the summer/fall 2050 issue of *inSpire*. If history tells us anything, the stories will be strikingly different in detail (vacations to Mars?), but very much the same. ■

Class notes

Key to Abbreviations:

Upper-case letters designate degrees earned at PTS:

M.Div.	B	D.Min.	P
M.R.E.	E	Th.D.	D
M.A.	E	Ph.D.	D
Th.M.	M		

Special undergraduate student U
Special graduate student G

When an alumnus/a did not receive a degree, a lower-case letter corresponding to those above designates the course of study.

1933 John B. MacDonald (M) is ninety-three years old and looks back with fondness on his training at the Seminary.

1935 Glenn Puder (B) recently celebrated both his eighty-eighth birthday and his sixty-third wedding anniversary with his wife, Dorothy Disney, niece of Walt Disney. With the "small fortune" that God has entrusted to them, they are thankful for the opportunity to give generously, through the Presbyterian Foundation, to the "vital, exciting, and effective" new church development of the Presbyterian Church (USA). Puder (below left), who does weekly volunteer calling at St. Helena Hospital in California, attended his sixty-fifth class reunion in May and enjoyed the reunion banquet, where he greeted President Gillespie. ▼



photo: Chrissie Knight

1937 Francis H. Scott (B, '47M) writes, "I am living in Westminster Gardens retirement community in Duarte, California, with other Presbyterian church servants."

1943 James R. Bell (B) writes that "Life is great!" He and his wife, Betty, now have two great-grandchildren who are nearby when they are in Florida, and grandchildren

Are you surfing the web?

You can now submit your class note on the web! Keep us informed by visiting our alumni/ae web site at:

<http://www.ptsem.edu/bond/submitnotes.htm>

living in Pennsylvania. The Bells reside in Auburn, Pennsylvania.

1945 Arthur H. Trois (B) began hemodialysis shortly before his eightieth birthday last fall. He regrets not being able to attend his fifty-fifth class reunion.

1946 Duane U. Farris (B), who retired in December 1986, has since then been a parish associate at Holy Trinity Presbyterian Church in San Antonio, Texas. Farris works with older adults and participates in a hospital chaplaincy program.

Harold L. Myers Jr. (B) writes that despite suffering four strokes he is in no pain and is coping well in the Health Center of Friendship Village of Columbus in Columbus, Ohio.

1947 W. Landon Miller Jr. (G) writes, "I appreciate the opportunity to do a couple of semesters at PTS applicable to my Th.D. at Southwestern Baptist Seminary in Fort Worth, Texas, more than half a century ago." Miller is retired and lives in Hollywood, Florida.

1949 Neal Kuyper (B) is seeking book donations for the Pastoral Institute in

Kikuyu, Kenya. Biblical commentaries and theological texts are needed. Questions or referrals can be directed to Kuyper at 941-761-0179 or via email at neal_christina@msn.com.

Joseph S. Stephens (B), who lives in San Clemente, California, serves as a chaplain, does pulpit supply, and is president of the South Coast Ministerial Association. He writes that he enjoys spending time with his three sons, two of whom are pastors, and his seven grandchildren.

1950 Odin Baugh (B) presented a check for \$11,910.58 donated by his class, the Class of 1950, to President Gillespie at the alumni/ae reunion banquet in May. The gift is for the Miller Chapel Restoration Project. ▼

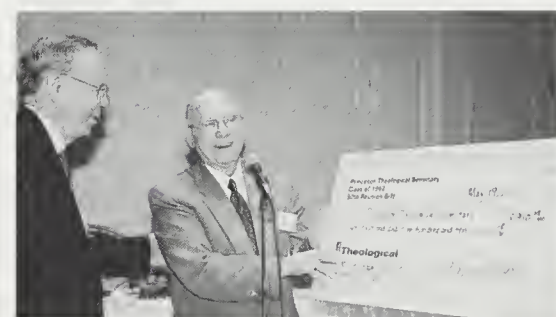


photo: Chrissie Knight

1952 Ruth Grob (B) has been a resident of Westminster Gardens retirement community in Duarte, California, since



Members of the Class of 1950 who made it back to PTS for their fiftieth reunion included (from left to right, front row): Tom Moffett, Odin Baugh, Stan Barlow, Dan Theron, Virginia Haaland, and Bill Grubb; (back row): Duncan Stewart, John Sheibley, David Van Dyck, Ray Moody, Harold Brackbill, and Jim Upshaw.

photo: Chrissie Knight

Class notes

1996. She served twenty-eight years on the faculties of the College of Emporia, from 1954 to 1960, and the College of Idaho, from 1960 to 1982. She is now partially blind, but finds support in a caring community and in the will of God.

James Vandegrift Johnson Jr. (B, '79p), who died in December of 1997, is the author of a chapter published posthumously in the collection *Beside Still Waters: Resources for Shepherds in the Market Place* published by Smyth & Helwys. The book, devoted to solutions to the common obstacles to successful and authentic pastoral ministry, is edited by **James Steven Muse ('79B)**, who contributed four chapters.

Andrew Newcomer Jr. (M) writes, "I was sorry to miss the alumni reunion in Burlingame, California, on March 1. While I still drive at age eighty-nine, Bay area traffic is to be avoided except when it's an A-1 priority and not raining!"

1953 Robert D. Argie (b) writes that he and his wife have moved from their former home to a nearby retirement center they are enjoying in Knoxville, Tennessee. "No cooking, no cleaning, no mowing," he writes. "Just time to be ourselves."

1954 Lewis M. Evans Jr. (B) serves as interim pastor at Hasson Heights Presbyterian Church in Oil City, Pennsylvania.

1955 Robert L. Montgomery (M) has authored *Introduction to the Sociology of Missions* published by Praeger Publishers of Greenwood Publishing Group. This is his second book; the first, *The Diffusion of Religions: A Sociological Perspective*, was published in 1996. For more information see www.greenwood.com.

Lewis Seymour Mudge (B), the Robert Leighton Stuart Professor of Systematic Theology at San Francisco Theological Seminary (SFTS), retired July 1, 2000.

Mudge delivered the valedictory address, "The Blessing of Abraham: A Modest Proposal," at SFTS on May 1. He and his wife, writer and filmmaker Jean McClure Mudge, continue to live in Berkeley, California.

Philip Young (B) was elected treasurer of the National Council of Churches.

1956 Robert Crawford's (B) book, *Can We Ever Kill?*, mentioned on page twenty-five of the winter 2000 issue of *inSpire*, appeared in May 2000, not May 1999. Another book by Crawford, *What Is Religion?*, will be published by Routledge in 2001.

1957 Larry Driskill's (M) book *Adventures in Senior Living*, which contains a commendation by Seminary president Thomas Gillespie, can be ordered from Driskill for \$14. Those interested should send a check to Larry Driskill, 1420 Santo Domingo Avenue, Duarte, CA 91010. Larry lives in Duarte with his wife, **Lillian Cassel Driskill ('47B)**.

1959 Roberto Delgado (B) was elected secretary of the National Council of Churches.

Paul T. Eckel (B) led a faith renewal weekend in February at Conyers Presbyterian Church in Conyers, Georgia. Eckel's theme

for the weekend was "Renewal in a Time of Transition."

1960 C. Nelson Craig (B) retired on December 31, 1999, after a fourteen-year pastorate in Winneconne, Wisconsin. He began as interim pastor of the First Baptist Church in Weyauwega, Wisconsin, on March 1, 2000.

P.W. Hutchinson (B) is in his second year as chair of the department of music, theatre, and dance at Rhode Island College in Providence, Rhode Island.

1961 Howard W. Fritz (M) and his wife, Marion, recently visited Northern Ireland on a mission trip with Presbyterians and Roman Catholics from central Pennsylvania to learn more about the conflicts between Catholics and Protestants in Ireland. The goal of the trip was to recognize ways that reconciliation might be achieved.

Alfred A. Glenn (b) is professor of systematic theology emeritus at Bethel Seminary, which has campuses in St. Paul, Minnesota, and San Diego, California. He is currently an adjunct professor of systematic theology at Fuller Theological Seminary, Southwest, in Phoenix, Arizona.

George Hollingshead (B) was installed in January as moderator of the Presbytery of Philadelphia, the oldest presbytery in the



Class of 1960 alums celebrated their fortieth reunion at the Seminary in May. They are (front row, left to right): Grif Matthews, Barry Dancy, Don Howland, Phil Ferguson, Dick Nygren, and Lou Sheldon; (middle row, left to right): Joe Atkins, Art Benjamin, Kermit Johnson, Ken Wells, George Haines, Ed Redkey, Toshii Moore, and Bill Kirkman; (back row, left to right): Bert May, Sam Baez, Gene Degitz, Roger Patton, Lee Poole, and Dick Moore.

Class notes



funny you should remember

In remembrance of Princeton Seminary's first woman B.D. graduate, who died earlier this year and is the subject of an article in this issue, *inSpire* dedicates this light-hearted section to the vibrant personality of Mrs. Muriel Van Orden Jennings, Class of 1932. The following stories were gathered from previous interviews with Mrs. Jennings conducted by Seminary archivist William O. Harris and Barbara A. Chaapel, director of communications/publications.

Punch Drunk!

"Harvey Jennings came to Princeton Seminary from Waynesburg College during my second year. He eventually became my husband. I first met him at a reception at Springdale. Mrs. Stevenson [wife of Seminary president Ross Stevenson] always had me help out at receptions by pouring punch. I noticed one particular young man, a student, and thought, 'Who is this person? Doesn't he do anything besides drink punch? He has already had fifteen glasses of punch!' What I did not realize at the time was that it was Harvey, and he was drinking the punch just to be near me."

A Clothes Call

One of the conditions the faculty and trustees established before Mrs. Jennings received her degree was that she "not disturb the men" during her time of study. In the following story, Jennings recounts a close call.

"Dr. Robert Dick Wilson was much more interested in the mind and in getting students to know the Old Testament than he was in how he was clad. He used to come to class with his suspenders held in place by two safety pins. Sometimes he had a belt, and sometimes he forgot the belt. He wore horn-rimmed glasses and put them down his nose when he wanted to look at you. He just started lecturing and never stopped. Sometimes he called the roll, but other times he forgot.

This particular day I had to finish my thesis so it could go to the typist. I said to a couple of boys in the class that I had to cut Dr. Wilson's class the next hour. I told them that if Wilson wanted to know where I was, to say that I had taken a cut to go to the library. In those days no one cared if you cut class. When I came back from the library and was walking across campus, every group of boys I met was howling with laughter. I wondered what in the world they were laughing at. I checked to see if my clothes were in order. I wondered what I had done to make them laugh. Finally, my own class came out of Stuart, and I asked [fellow student] Bill Rogan why everyone was laughing. We sat down on a bench and he told me what had happened.

Apparently, when Wilson came to class he was a little more disheveled than usual, and he was late. He put down his notes and his Bible. He asked people to sign an attendance sheet, and he started lecturing. He had a way of wildly gesticulating while he lectured, and suddenly the last safety pin popped out of his suspenders. Down came his trousers to the floor. The poor, embarrassed man picked up his pants and said, 'Where is she? Where is she?' [referring to Mrs. Jennings, the only female student in the class]. The boys just howled. One of them said, 'Don't worry, Dr. Wilson. She cut class to go to the library.' He put up his hands and said, 'Praise God from whom all blessings flow!'

This is a true story."

United States. Hollingshead is the associate pastor for mission, outreach, and stewardship of Bryn Mawr Presbyterian Church where he has been on staff since 1978. The preacher at the service of installation was Freda A. Gardner, Thomas W. Synnott Professor of Christian Education Emerita at PTS and moderator of the General Assembly of the Presbyterian Church (USA) last year.

Richard C. Hughes (B) continues to serve as an interim minister at Makemie Presbyterian Church in Snow Hill, Maryland.

G. Daniel McCall (M) retired at age sixty-five after twenty-two years as pastor of Reid Memorial Presbyterian Church in Augusta, Georgia. Until recently he served as interim

pastor at Peachtree Presbyterian Church in Atlanta.

1962 Henry James Hopper (B) still enjoys *The Princeton Seminary Bulletin* and looked forward to seeing classmates in Long Beach, California, at the General Assembly meeting.

Jose C. Nieto (M, '67D) is the Mary S. Geiger Professor of Religion and History at Juniata College in Huntingdon, Pennsylvania. He has been invited to read a paper at the International Congress in Madrid, Spain, at the fifth centennial of the birth of Emperor Charles V. The paper is titled, "Heresy in the Imperial Chapel."

Robert K. Wyman (B) is currently the interim pastor at Covenant Presbyterian Church in Kansas City, Missouri.

1963 Donald Mitchell (B, '72D) has been called to his sixth interim position as part-time senior minister at Park Road Baptist Church in Charlotte, North Carolina.

Robert Edward Simpson (B, '80p) was featured in the April 10 issue of the *Springfield Business Journal*. The feature noted that Simpson, who is director of Job Council of the Ozarks, has lived and worked in the Springfield, Missouri, area for seven years. Job Council is the workforce development department for the city of Springfield, and offers employment and training services to unemployed workers throughout the

Class notes

Springfield area. Simpson's current project with Job Council involves laying the foundation for making the transition to a new set of program requirements and performance standards that became operative with the implementation of the Workforce Investment Act in July. Simpson has also taught religion and coached football and basketball in private secondary schools and won a New Jersey prep school state championship with one of his basketball teams. He is married to his high school sweetheart, Judy, and has three children and five grandchildren.

Hermann I. Weinlick (B) serves as stated supply pastor of Calvary Presbyterian Church in Minneapolis, Minnesota.

1964 Von Hardesty (b), curator at the National Air and Space Museum of the Smithsonian Institution in Washington, D.C., published an article in *Smithsonian* magazine on **Charles Killie (PTS Class of 1889)** and his role in the Boxer uprising of 1900 in China. Hardesty writes, "Killie was a Presbyterian missionary who took some remarkable photographs of the 55-day siege at Peking. He is an interesting church figure and, as an amateur photographer at the siege at Peking, earned at least a footnote in history. As a Smithsonian curator, I came across Killie's photograph collection a few years ago. The centennial of the Boxer uprising provided me with an opportunity to prepare the article."

Peter Marshall (B) was the guest speaker at a special interfaith service honoring Mercer County, Pennsylvania's, bicentennial year. The service was held at Tiger Stadium in Sharon, Pennsylvania, in May.

1965 Wallace Arthur Alcorn (M) is listed in the 2000 editions of *Who's Who in America*, *Who's Who in Religion*, and *Who's Who in the Midwest* published by Marquis. Alcorn lives in Austin, Minnesota, and can be reached by email at waalcorn@smig.net.

Leola Cameron Cooper (b) writes, "I remain well in this my eightieth year. I was

invited to go to Poland again in June, and also to the State Hermitage Museum in St. Petersburg, Russia."

Genevieve Dox (E) was elected vice moderator of the New York Conference of the United Church of Christ at its annual meeting in Albany, New York. She is also serving as chair of the newly formed New York Conference Commission on Ministry.

1966 Elinor Hite (E), after eighteen years in human resources at BP Amoco, is now director of human resources of Jenner and Block, a Chicago law firm. She also serves on the board of trustees of the Presbyterian Foundation.

1967 Kent Ira Groff (B) announces the publication of his book *Journeymen: A Spiritual Guide for Men (and for Women Who Want to Understand Them)* by Upper Room Books. The book seeks to bridge the gap between Iron John and the Promise Keepers. Groff is the director of Oasis Ministries and lives with his wife, **Fredrika S. Groff ('66E)**, in Camp Hill, Pennsylvania. ▼



William L. McClelland (D) began as interim minister of Malta Presbyterian Church, Deerfield Presbyterian Church, and the First Presbyterian Church of McConnellsville, all in Ohio, in December 1999.

1968 Abi S. Castro (M) is a retired Presbyterian minister. He writes that his prayers are with the Seminary community.

Vernon J. Rice (M) writes, "I'm retiring from thirty-six years of parish ministry in the Lutheran Church. My year at Princeton Seminary was a great help!" Rice was senior

pastor of the Prince of Peace Lutheran Church in Roseville, Minnesota, until his June retirement.

Donald Juel Sneen (D) has authored *Millennium 2000: Rapture or Jubilee* published by Kirk House Publishers in Minneapolis. The book tackles themes like millennialism, the rapture, and dispensationalism, and evaluates each from a biblical perspective.

1969 Rob Morrison (B) of Edmond, Oklahoma, writes that new church development is going well for Santa Fe Presbyterian Church where he pastors. "We started in 1996 and now have more than 369 members." He also notes that his wife, Kathe, has a business teaching swimming lessons.

1970 Stephen T. Deckard (B) is now district superintendent of the Seven Valley District of the North Central New York Conference of the United Methodist Church. Deckard was also elected a clergy delegate to the General Conference of the UMC in Cleveland, Ohio, in May 2000. He lives in Cortland, New York, with his wife, Pam, and children, Paul and Stephanie. His email address is sdeckar1@twcnr.com.

John Mellis (B) was recently appointed director of native ministries and assistant professor of cross-cultural studies at the Vancouver School of Theology in Vancouver, British Columbia. This post involves working with students and their tutors in the Master of Divinity program offered in seventeen extension locations in Canada and the United States. Mellis's email address is mellisj@vst.edu.

David Powell (B) recently "retired" as chief executive officer of ETP, Inc., a health-care company he established in 1974. Powell has established the International Center for Health Concerns, Inc., which seeks to promote dialogue on mental health and substance abuse issues between the militaries of twenty-five nations. He is currently lecturing

Class notes

and meeting with the surgeons general of these nations to arrange for a worldwide conference on substance abuse in the military in 2003.

Craig Seitz (B) has been called as pastor of the First Presbyterian Church of Athens, Ohio.

1971 John C. Carr (M) is approaching his last year as associate coordinator of pastoral and scriptural services at Alberta Hospital. He retires in the fall of 2001, but will continue to do pastoral psychotherapy and to teach at St. Stephen's College in Edmonton, Alberta, Canada.

Les Malakian (B) is part-time associate pastor at Trinity Presbyterian Church in Modesto, California. He has also had a finance/insurance business for ten years.

J. W. Gregory Meister's (B) company Interlink Media is a multimedia marketing company in Haddonfield, New Jersey. Interlink Media has designed web sites for nine Presbyterian churches and for West Jersey Presbytery and the Synod of the Northeast. However, the company's core business remains video production. Meister has won many awards for his television productions, most recently for a program produced for Presbyterians for Renewal. Interlink's web address is <http://interlink-media.com>.

1972 David T. Abalos (D) explored the theme "Styles of Leadership: Strategies for Change and Transition" at a workshop given by Better Beginnings in Hightstown, New Jersey, in April. Abalos is professor of religious studies and sociology at Seton Hall University. He has lectured and written extensively on multicultural and gender scholarship and on Latinos in the United States from the perspective of politics of transformation.

1973 Robert Boenig (B), who is professor of English and religious studies at Texas A&M University, will also be serving



take a bow

E. Fay Bennett ('55M) received the Alumni Achievement Award from the University of the Ozarks, fifty years after his graduation from the university.

Ronald Brockway ('72B) was awarded the Cultural Council of Indian River County's Laurel Award for professionalism. Brockway is associate director of operations for the Center for the Arts in Vero Beach, Florida.

M. William Howard Jr. ('72B), president of New York Theological Seminary, accepted on behalf of the Board of Trustees of New York Theological Seminary the Arthur Vining Davis Foundations Award for Excellence for the year 2000, which included a grant of \$150,000. Dr. Jonathan T. Howe, executive director for the Arthur Vining Davis Foundations, said, "Our trustees were impressed with Dr. Howard's outstanding leadership in turning the seminary around both financially and administratively, while maintaining a high quality, rigorous program of practical theological education for students in a challenging inner-city environment."

Joan Martin ('76B), author of the recent book *More Than Chains and Toil: A Christian Work Ethic of Enslaved Women* (Westminster John Knox Press, 2000), was awarded an honorary degree at the 188th commencement of Hamilton College.

Raymond Meester ('78B) was awarded a twelve-week, \$12,000 sabbatical grant from the Louisville Institute for researching ministry to the deaf, and deaf worship from a deaf cultural perspective. He is also involved in ministry to the deaf at Heritage Presbyterian Church in Lincoln, Nebraska, the church he serves.

Richard Minnich ('81B) was honored by the Kiwanis International Foundation. He was named Kiwanis Fellow for 1999 by his local chapter, and elected lieutenant governor for Division Three of the Utah-Idaho district.

Tzu-Yang Hwang ('86M) has been inducted into the 1000 Leaders of World Influence Hall of Fame for 2000. He has also been named to membership on the board of governors of the American Biographical Institute Research Association, which carries with it both the title of continental governor and membership in The International Governors Club.

Bettyann Mirota ('88E) was an honorable mention recipient of the Religious Education Excellence Award at the eighth annual NPCD National Directors of Religious Education Convocation in Baltimore in April. NPCD is a national professional membership association for parish catechetical leaders in the Roman Catholic Church.

Angelique Walker-Smith ('95P) was recognized for Distinction in Service to the Community by the Yale University Divinity School Board of Alumna Affairs.

as director of FIND, the program that trains spiritual directors in the Episcopal Diocese of Texas.

Jim Garlow (M) is the pastor of Skyline Wesleyan Church in San Diego, California. He writes, "The church has been trying to build a six-building, 138-acre campus for the last sixteen years, but has run into extensive bureaucratic and environmental complications. It cost \$23 million. Since moving into the new building, attendance has increased from 3,200 to 4,000 each weekend."

Thomas Tewell (B) was featured on CNN's "Business Unusual" segment, which aired on Easter Sunday. He is a trustee of Princeton Seminary and pastor of The Fifth Avenue Presbyterian Church in New York, New York. Tewell also delivered the baccalaureate sermon for The College of Wooster in May.

Dale G. Tremper (B) writes that he has "high hopes for transformative ministry through the Oklahoma City Cooperative Urban Parish in Oklahoma City, Oklahoma."

Class notes

1974 Victor Pentz (B), formerly pastor of the First Presbyterian Church of Houston, was unanimously elected May 7 as the next pastor of Peachtree Presbyterian Church in Atlanta, the largest congregation in the Presbyterian Church (USA) with more than 12,000 members.

Richard Ramsey (B) is now pastor of the First Presbyterian Church in Columbia, Missouri. He comes to this position from the pastorate of the First Presbyterian Church in Tyler, Texas.

1975 Karen Brostrom-O'Brien (E, '82B) is the interim associate pastor of the First Presbyterian Church in Annapolis, Maryland. The church, located at Duke of Gloucester and Conduit Streets, has been at the same location for more than 150 years.

Kate Irish Filer (B) is now part-time administrative presbyter for the Presbytery of Lake Erie, which covers six northwestern Pennsylvania counties and includes sixty-one churches with nearly 14,000 members. Filer will work primarily with the committee that oversees churches in transition or crisis. She will also work with presbytery stewardship and mission committees and will help supervise the presbytery office staff.

Theodore Gill Jr. (B) was appointed to a newly created position as associate and editor in the Presbyterian Church (USA)'s Office of Theology and Worship. In addition to representing that office in consultations with publishers, he will edit two journals of practical theology: the ecumenical publication *Reformed Liturgy and Music* and the year-old denominational journal by and for Presbyterian ministers, *The Register of the Company of Pastors*.

Lewis S. Leon (B) recently left a long-term ministry with Valley Presbyterian Church in Scottsdale, Arizona, and began serving as pastor and head of staff at the First Presbyterian Church in Oceanside, California.

Joseph P. Ravenell (B) recently celebrated his sixtieth birthday and retirement from the U.S. Army National Guard. Ravenell, a lieutenant colonel, served in the guard for twenty-nine years.

Robert C. Tate Jr. (M) writes, "After retiring as a Navy chaplain, pastoring in North Island, California, and retiring again after ten years as director of admissions for the Southern Baptist Association of Churches in Colorado, I am now pastoring Anderson Baptist Church in Anderson, Texas. I began this position as an interim, but it looks like I'll stay a while. I'm really enjoying it."

1978 Hilary H. Battle (B) is a retired (major) chaplain in the United States Army, as well as a retired hospital chaplain with the Ohio Department of Mental Health. He is now a counselor and consultant for veterans while also teaching part time at a private school of theology. Battle lives in Cleveland, Ohio.

Jeff Chesebro (B) has joined Source Communications in Hackensack, New Jersey, as senior vice president and director of business development. Most recently he served as senior partner at J. Walter Thompson.

Larry R. Kalajainen (M) is now serving in his seventh year as senior pastor of the American Church in Paris, the oldest church of American origin outside the United States. He can be contacted at pastorlrk@com-puterserve.com.

Stephen Row (B, '84M) is pastor of the First Presbyterian Church of Bridesburg, Pennsylvania. He is also an editor for the *Trentonian*.

Larry Scott (B) moved from Rundle Memorial United Church in Banff, Alberta, to Cordova Bay United Church in Victoria, British Columbia, in August 1999.

1979 Curtis T. Baxter (B, '80M) was installed February 20, 2000, as the pastor of the Presbyterian Church of Barrington, Illinois. The church has a membership of nearly 1,000. Previously, Baxter served as pastor of the Presbyterian Church of Coshocton, Ohio. His wife, Sherrie, is a teacher of severely disabled children, and the couple has two children, Stephen and Sarah. Curtis received his D.Min. from Pittsburgh Theological Seminary in May.

Louis Venden (D) is a professor of theology and ministry at Loma Linda University in California. He remembers "with joy and gratitude countless worship services in Miller Chapel."

1980 Kathleen Bostrom's (E, '83B) newest children's book, *What about Heaven?*, was released March 1, 2000. This is her fifth published work. *What Are Angels?* is under contract and will be published in 2001. She graduated with her Doctor of Ministry in preaching from McCormick Seminary in June 2000. She lives with her husband, **Greg ('83)**, in Wildwood, Illinois, where they serve as copastors of Wildwood Presbyterian Church.

Robert A. Garwig (B) has accepted a call to serve as head of staff of Westminster Presbyterian Church in Detroit, Michigan. The congregation is made up of an even mix of Euro and African Americans, and the church also recognizes gay and lesbian members in the fellowship.

Thomas G. Long (D) has accepted an appointment as professor of preaching at Candler School of Theology in Atlanta.

Margaret Payne (B) will become the first woman bishop in the Evangelical Lutheran Church in America in September. Of the meeting in which she was elected bishop by the New England Synod in Sturbridge, Massachusetts, Payne said, "The Holy Spirit has been in this place and I feel called by the Holy Spirit. I knew I would feel equal parts

Class notes

of honor and terror. I didn't expect the sense of peace and brightness."

1981 Robert Duffett (M) has been selected as the nineteenth president of Dakota Wesleyan University in Mitchell, South Dakota. He leaves his position as provost and academic dean of Ottawa University in Ottawa, Kansas. Prior to his post at Ottawa, Duffett was director of doctoral studies and an associate professor of theology and communications at Northern Baptist Theological Seminary in Lombard, Illinois. He and his wife, Connie, are the parents of two children.

Mary Ford-Grabowsky (B, '85D) has a new contract with HarperSanFrancisco for a book on women mystics. She writes, "Thank you, Princeton Seminary, for a splendid education."

1982 Jana Childers (B), who teaches preaching at San Francisco Theological Seminary, was featured on "Great Preachers," a half-hour television series on the Odyssey Network, in May.

Keith E. Edwards (B) has earned a Doctor of Ministry degree from Fuller Theological Seminary. The title of his ministry focus paper is "Preaching the Narratives of Scripture As Story at Community Presbyterian Church, Three Rivers, California." Edwards has been pastor of that congregation, which is located at the gateway to Sequoia National Park, since 1995. Edwards may be contacted at revkeith1@juno.com.

David Perkins (B) writes that he recently adopted four Russian children. The family lives in Terre Haute, Indiana.

Marnie Silbert (B) writes that her husband, **John (B)**, is busy with a joint project of the Presbyterian Media Mission and the denomination in media literacy.



Weddings

Denise LeFebre ('77b) and Jeffrey Hayes Stringer, August 11, 1999
Nancy McDowell Lincoln ('80B) and William H. Reynolds Jr., June 11, 1999
Leslie Blow ('94E) and Todd Smith, December 24, 1996
Grace Lim and Youngshin Kim ('94B), July 1, 2000
Hazel Wyatt ('98B) and Craig Lavon Wilson, May 21, 2000
Amy Huthchinson ('00B) and David Cox ('99B), January 15, 2000

Births

Richard Ashbel to Reyna and Ricardo ('90B, '91E) Green, March 30, 2000
Daniel Sang-Hyun to Eun and Won ('90B) Lee, March 14, 2000
Rebecca Catharine Jin and Alina Margaret Yun to Deborah ('91B, '99D) and Ken ('92B, '95M) Sunoo, October 5, 1994, and September 18, 1999
Maximus Taesoo to Hyun Kyung and David S. ('93B, '94M) Choi, June 17, 2000
Emily Jihae to Irene Yang and Kevin ('93M) Park, April 14, 2000
Orly Marie to Amy ('93B) and Andrew ('91B, '96D) Vaughn, March 1, 2000
Henry William Cobb to Heidi Gehman ('94B) and Kelton Cobb ('85B), February 24, 2000
Abigail Jillian to Christine and Billy Song ('94B), April 12, 2000
Adam Justice to Un Mi and Yong Hwan Kim ('95B), November 4, 1999
Jacob Spencer to Kathy and Ross ('96B) Purdy, February 9, 2000
Mary Jo to Laurie ('97B) and Ron Gerhardstein, January 6, 2000
Sarah to Starr J. ('98E) and Anthony Alleyne, May 20, 1999
Jared Kenneth to Kelly and Roger ('98B) Freet, March 30, 2000
Harrison Holton to Martha Ann and Holton ('98B) Siegling, October 8, 1999
Emily Anne to Jill and Mark ('99B) Pulver, October 18, 1999

1983 Robert A. Crowell (B) is serving as interim pastor of Westminster Presbyterian Church in Temple City, California.

1984 Robert Alper (P), the first Jewish person to earn a doctorate from Princeton Seminary, performed recently at the Levite Jewish Community Center in Birmingham, Alabama. Alper is a rabbi and a stand-up comic and performs hundreds of times a year. He has been featured on Showtime, Comedy Central, and ABC's *Good Morning America*. For more information visit www.bobalper.com.

Wes Avram (B) writes that he began duties as the Clement-Muehl Assistant Professor of Communications at Yale University Divinity School in July. He teaches homiletics and other courses in communi-

cations studies and the practice of ministry. His email address is wda@mac.com.

Rebecca Price Janney (B) has recently earned her Doctor of Ministry degree from Biblical Theological Seminary. Her dissertation concerned the role of women in the American Protestant church and society throughout United States history, and how women's stories bear upon the faithfulness of contemporary Christian women. She may be reached at ppbktrr@hotmail.com.

Lynn Winkels Japinga (B), whose email address is japingal@hope.edu, writes, "In November 1999, Abingdon Press published my book *Feminism and Christianity: An Essential Guide*." She is currently an associate professor of religion at Hope College.

Donald D. Marsden Jr. (B) and his wife, **Laurie ('86b)**, are on sabbatical with their

Class notes

three children. They will return to Russia in January 2001. Donald is a mission specialist in partnership with Russian churches for the Presbyterian Church (USA) and teaches at Moscow Theological Seminary. Laurie works with OPORA, a Christian mission in Moscow dedicated to training leaders for work in drug and alcohol recovery programs. While in the States they can be contacted c/o Don and Connie Marsden at 32 Hunting Ridge Farms, Branford, CT 06405-6131. Their email address is dmarsdenjr@maf.org.

Jane P. Mills (B) is stated supply pastor of Harlem Yoke Parish in Harlem, Montana, a joint Presbyterian Church (USA) and United Methodist Church congregation.

David Stark (B) had his story "Second Bloom" published in the May 2000 issue of *Guideposts for Teens*, a monthly inspirational, interfaith magazine. The story recounts an experience Stark had while working at a nursery (for flowers, not children!). Stark has also developed a job placement program called LifeKeys for his church in Hopkins, Minnesota. To learn more about the program visit www.lifekeys.com.

1985 Ronald Hecker Cram (D) was elected president of the Religious Education Association (REA), an ecumenical and multifaith association of religious educators. His term will begin in January 2001 and conclude in December 2003, the 100th anniversary of the REA. Cram can be contacted at cramr@ctsnet.edu.

Rodney L. Petersen (D) writes, "I've been privileged to herald the new millennium by coediting two books on religion and environmental themes: *Population, Consumption, and Sustainability* with Island Press and *Earth at Risk* with Humanity Books."

1986 David A. Davis (B) has accepted a call as pastor and head of staff of Nassau Presbyterian Church in Princeton, New Jersey. Davis is finishing his dissertation for a Ph.D. in homiletics from PTS and

comes to the Nassau Church from his ministry at the First Presbyterian Church of Blackwood, New Jersey. He began duties September 5, 2000.

Glen James Hallead (B) is a mission specialist for the Presbyterian Church (USA). He serves as the director of the Christian Volunteers in Thailand Program with the Church of Christ in Thailand. His email address is halleads@loxinfo.co.th.

Brian (B) and **Judith Jones (B)** have accepted a shared appointment as lecturers in biblical studies at Wartburg College in Waverly, Iowa. Their email address is jonesb@efn.org.

David Judd (B) has moved with his family to a new home in Winter Park, Florida.

Stuart Calvin Lord (B, '87M), formerly executive director of the Grover L. Hartman Center for Civic Education and Leadership and associate dean at DePauw University, became dean of the Tucker Foundation and associate provost of Dartmouth College on August 1. Lord is the editor, with **Wayne Meisel ('98B)**, of *Common Good, Common Ground: Building Commitment & Community*, which was published in 1999 by Peter Pauper Press.

1987 Peter Sung Kim (B), pastor of Los Angeles New Church, reports that his church is merging with the Korean Presbyterian Church of Downey, California. The combined churches will be called the New Church of Downey. Kim will be the pastor. He completed his Doctor of Ministry degree at San Francisco Theological Seminary in 1998.

Barbara T. Porizky (B) is a member-at-large in the Presbytery of Southern New England. Her husband, **Mark E. Porizky ('89B)**, pastors St. Andrew Presbyterian Church in Groton, Connecticut.

Raynard D. Smith (B) writes, "I am currently working as a full-time chaplain at St.

Peter's University Hospital in New Brunswick, New Jersey, and pursuing a doctorate in psychology and religion at Drew University."

Lisa Hanson Tice (B, '88M) moved with her family to Royal Air Force Lakenheath, an F15 base two hours northeast of London, England, where she is a United States Air Force (USAF) chaplain. She represented the USAF at the "progress" of the new bishop of Norfolk, which involved a civil procession through her new hometown of Thetford. The Tice family can be reached via email at jticefamily@aol.com.

Gary J. (B) and **Rosalind Ziccardi (B)** and their two sons are relocating to Royal Air Force (RAF) Molesworth, England, this summer.

1988 Gregory A. Love (B) led a faculty workshop as part of San Francisco Theological Seminary (SFTS)'s annual Thomas Verner Moore Lectures in April. Love is a professor of systematic theology at SFTS.

Susan (B) and **Bob Ryder (B)** celebrated thirteen years of marriage on New Year's Eve 1999. They are completing their third year as copastors of New Covenant Community, which is a Presbyterian Church (USA), United Church of Christ, and Disciples congregation in Normal, Illinois. The Ryders are also codirectors of the United Campus Christian Foundation, an ecumenical campus ministry at Illinois State University, which founded the New Covenant Community. Bob recently began serving as a member of the advisory committee of the Center for Progressive Christianity. They may be reached via email at normal sue@aol.com.

1989 Cynthia L. Rigby (B, '98D) has been promoted to the rank of associate professor at Austin Presbyterian Theological Seminary in Austin, Texas.

Class notes

1990 David A. deSilva (B) is the author of *The Hope of Glory: Honor Discourse and New Testament Interpretation*, which was published by Liturgical Press in 1999. The book, which introduces readers to the importance and the dynamics of honor and shame in the first-century world, can be purchased directly from Liturgical Press (1-800-858-5450), through amazon.com or borders.com, or from the Ashland University Bookstore. DeSilva, an associate professor of New Testament and Greek studies at Ashland Theological Seminary, resides in Ashland, Ohio, with his wife, Donna Jean, and two sons, Adrian and Austin.

Sangwoo Shin (M) is senior chaplain for the Korean Center for World Missions in Seoul, Korea.

Brenda Stiers (P) is now the executive director of the YWCA of Greenwich, Connecticut. Formerly, Stiers was the executive minister and chief operating officer of The Riverside Church in New York City where she was largely responsible for a fifty-percent increase in the church's portfolio and numerous fitness, health, spirituality, and arts programs initiated during her six-year tenure. Stiers wants to make an impact at the Greenwich YWCA by alerting local residents to all the programs the organization has to offer. She says, "I want people to realize we have more than just swimming lessons here. We have services for women and girls across the life span."

1991 Christine Caton (B) has moved to New York City and begun work with the Presbyterian Peace Fellowship as an educator, interpreter, and advocate. Her job involves travel throughout the United States as well as international travel. Her new email address is canncaton@1nol.com.

Jo Ann Pepple Knight (M) serves as deputy staff chaplain in the United States Army at Fort Knox, Kentucky. She now resides in Shepherdsville, Kentucky.

John C. Minihan (B, M) is the new pastor of the First Presbyterian Church of Newark, Ohio. He is currently working on his Doctor of Ministry degree through Pittsburgh Theological Seminary. He and his wife, Faith, have four children.

1993 Patricia Kitchen (B), associate pastor for adult education at Bryn Mawr Presbyterian Church in Bryn Mawr, Pennsylvania, writes, "Our church has created a Violence Task Force (and sent buses to the Million Mom March), and we would appreciate input from other congregations who are active on the handgun violence issue."

Peter Thambidurai (B) recently completed law school and is preparing to take the New Jersey and Pennsylvania bar exams. After finishing his M.Div., he worked on PTS staff as cashier/coordinator of the Theological Book Agency for seven years. Next he will be doing an appellate clerkship for a year at the New Jersey Office of Administrative Law. He says, "I have benefited enormously both from learning and working here. I leave carrying wonderful memories of the Seminary community."

Marlowe V. N. Washington (b), pastor of Allen African Methodist Episcopal Church in Providence, Rhode Island, and chairman of A.M.E.N., Inc., completed the renovation of his first housing and economic development project called A.M.E.N. Manor in December 1999. The development provides nine affordable rental units for low-to-moderate-income families in Providence. A.M.E.N., Inc., which stands for Allen Ministries Enriching Neighborhoods, is the first statewide faith-based community development corporation in Rhode Island.

1994 Nathan Byrd (B) now serves as pastor of People's Presbyterian Church in Denver, Colorado. His email address is domino96@juno.com.

Mark Tauber (B) has left HarperCollins Publishers in San Francisco. He is now direc-

tor of business development at Beliefnet.com in New York City. His email address is mark@staff.beliefnet.com.

1995 Yong Hwan Kim (B) writes, "I'll be done with course work in the Ph.D. program in biblical studies at the Graduate Theological Union at Berkeley this semester. I'm 'looking forward' to taking the comprehensive exams this fall."

Leslie Ann Traylor (B, '96M) is the new pastor of the First Presbyterian Church in Kirksville, Missouri.

1996

Henry Ndukuba (E) was recently consecrated and enthroned as bishop of the new Missionary Diocese of Gombe in Nigeria. He says they are "pioneering the building of the church of God in this part of our country—Nigeria." ▼



Jim Soha (B) graduated with an M.D. from Columbia University on May 17, 2000. He and his wife, **Heather M. Finck ('96B)**, are moving to Albany, New York, where Soha will begin his residency in emergency medicine and Finck will serve as a hospital chaplain. The couple will be serving at Albany Medical Center. They may be reached by email at jimerdoc@hotmail.com or imcinnamin@hotmail.com. ▼



Class notes

Kathryn L. Roberts (D) has been reappointed as professor for a three-year term at Austin Presbyterian Theological Seminary in Austin, Texas.

1997 Curt Korten (B) serves as a psychologist for a community mental health agency in southern Michigan. He continues to be amazed at how and where God calls him.

1998 Carmen Aiken (B) received her Th.M. from Harvard University Divinity School on June 8, 2000.

Starr J. Alleyne (E) currently works as a high school English teacher at Faith Academy in Farmingville, New York. She serves her church in several capacities: Sunday school coordinator, a member of the dramatic resources team, a member of the Christian education board, instructor for the Eastern Baptist Association Bible school, and the young adult minister. She is, under the advisement of her pastor, studying for ordination and will complete the process sometime this fall.

Christina Gravely (B) is associate pastor of Eastminster Presbyterian Church in Columbia, South Carolina. Her email address is cgravely@eastminster-pcusa.org. Her husband, **Edward ('99B)**, was ordained by Foothills Presbytery on March 26, 2000. He now serves as interim parish associate for pastoral visitation at Fort Hill Presbyterian Church in Clemson, South Carolina.

James D. Lynch (B) has resigned as director of the Lutheran Office of Governmental Ministry, a state public policy office of the Evangelical Lutheran Church in America in Colorado. He planned to enroll in the MBA program at Yale University's School of Management in August. He will study cross-sector leadership, and hopes to eventually launch his own consulting firm focusing on cross-sector public policy. He may be contacted at jameslynch@rmselca.org.

Leslie Mott (B) is the Helen Carnell Eden Chaplain at Wilson College in Chambersburg, Pennsylvania. Mott was installed in a ceremony at the school on February 26. She may be contacted at lemott@wilson.edu.

Chad Clifford Pecknold (b) has received his Th.M. from Fuller Theological Seminary. He and his wife, Sara, will soon be living in England while Chad begins work on his D.Phil. in theology at Oxford University.

Troy White (b) is currently enrolled in the Ph.D. program in philosophical and systematic theology at Trinity Theological Seminary in Newburgh, Indiana. He writes, "This is a cooperative online distance education program with the University of Liverpool. I am proud to say that I am currently maintaining a 4.0 GPA in my studies."

1999 Peter Haas (B) was ordained and installed as associate pastor of the First Presbyterian Church of Flint in Flint, Michigan. He can be contacted through his church's web site at www.fpcf.org.

Robert P. McClanahan Jr. (M) is a commander in the United States Navy. He lives in Pensacola, Florida.

Kyle Powderly (B) has been called as the associate pastor at Sea Island Presbyterian Church in Beaufort, South Carolina. His email address is kyle.powderly@mail.com.

Mark Pulver (B) is living with his wife, Jill, and family in California. He writes, "I decided to venture back into the business world. I am an HRMS product marketing manager for Peoplesoft, Inc., and not a day goes by that doesn't make use of the training I received at Princeton Seminary—I'm so grateful for it! We are very involved at the First Presbyterian Church in Berkeley, California, and love it."

Ross Raymond (B) is a construction supervisor for Habitat for Humanity Greater

Bucks County. He lives in Princeton, New Jersey.

2000 Daniel Flores (b, on leave of absence) is serving as the director of the Charles Wesley Heritage Centre (CWHC) in Bristol, England, which is located in the Georgian home occupied by Charles Wesley's family from 1766–1771. The CWHC emphasizes historic Wesleyan theology and hymnody, but is also striving to encourage fresh scholarship and to support renewal for global Christianity. Flores writes, "One of my joys is to offer guest lodging for visiting scholars, clergy, and students." The centre is in Bristol and, when it is available, Flores can offer the scholar's room for PTS visitors for thirty pounds per night. Longer visits for research can be arranged. Advance reservations are required. For more information, visit www.charleswesley.freemove.co.uk.

In May **Rolf Jacobson (D)** completed his Ph.D. and concluded his tenure as assistant editor of *Theology Today* and associate editor of *The Princeton Seminary Bulletin*. He and his family have moved to Minneapolis, Minnesota, where he will teach at Augsburg College.

Brian Marsh (B) has composed the words and music for "Lay It All Down," which was published in *Lift Up Your Hearts: Songs for Creative Worship* by Geneva Press in 1999. The lyrics are inspired by Philippians 3:7–10.

We're not ignoring you!

The editorial staff of *inSpire* receives many class notes every year and tries to print them all. But because the magazine is published three times a year, it sometimes doesn't include recently submitted class notes. If you don't see your class note here, please be patient. It will appear in a future issue.

investing in ministry



*The Reverend
Chase S. Hunt
is the Seminary's
director of
planned giving.*

Summer offers us a welcome opportunity for vacation and for a change of pace. The more relaxed season is also a time when many find it convenient to work around their homes to sort through attics and basements and to review their wills and other financial affairs.

Reviewing your will (or drawing one up if you have not already done so!) is important. It is a unique opportunity to name an executor, to select the guardian(s) for children who are minors, to give attention to estate tax considerations, and to be sure that the fruits of a lifetime of effort are distributed according to your wishes and in a manner consistent with your interests. Your will can be an expression of your stewardship and a lasting extension of your Christian witness. We have been blessed through the years by the thoughtfulness of many alumni/ae and friends who have provided for the Seminary in their wills. One expression of our gratitude is to invite those who do so to become members of our Legacy Society.

Another option to consider during this review: Are there life insurance policies among your financial papers that have served their original purpose that you no longer need? If so, they offer you an opportunity for charitable giving with relatively modest, if any, financial outlay. When the Seminary is named both owner and beneficiary of an existing policy on which no more payments are due, there are a number of benefits to the donor: the joy of join-

ing with others in support of the Seminary's mission; a charitable deduction for income tax purposes in the year of the gift (ordinarily the cost of replacing the policy at the donor's present age and physical condition) with carryover privileges for up to five additional years; and the removal of the policy's full face value from the donor's estate.

If the policy given is not fully paid-up, the donor is entitled to benefits similar to those mentioned above, except that the charitable deduction would amount to (approximately) the policy's cash surrender value at the time of the gift, with the same carryover provision. In addition, if the donor continues to pay premiums on the policy, he or she is entitled to a charitable deduction each year in the amount of those premium payments. In either event, those giving life insurance would also be invited into membership in the Seminary's Legacy Society.

For more information about giving through wills and/or life insurance, please visit our web site at www.ptsem.edu or call me at 800-622-6767, ext. 7756 or 609-497-7756. As always, we also encourage you to consult with your own legal/financial advisors.

Gifts

This list includes gifts made between March 1, 2000, and May 31, 2000.

In Memory of

The Right Reverend Dr. Dezso Abraham ('48M) to the Annual Fund

The Reverend Dr. George C. Ames ('44B/'46M) to the Annual Fund

Mr. John D. Amstutz to the Alumni/ae Roll Call

The Reverend Dr. Wilson T. M. Beale ('02B) to the Annual Fund and to the Miller Chapel Restoration Project

The Reverend Dr. J. Christiaan Beker to the Alumni/ae Roll Call

Mr. Osmond Philip "Buck" Breland (2000b) to the Buck Breland Memorial Emergency Medical Fund and to the Princeton Theological Seminary 2000 Graduating Class Gift

Mr. Fletcher Gridley Brown to the Miller Chapel Restoration Project

The Reverend George Chalmers Browne ('40B/'50M) to the Alumni/ae Roll Call

The Reverend Charles S. Burgess ('50B) to the Miller Chapel Restoration Project

Mr. Rollin L. Burns ('35B) to the Annual Fund

The Reverend Dr. Edward James Caldwell ('38B) to the Annual Fund

The Reverend Sidney R. Conger ('55B) to the Miller Chapel Restoration Project

The Reverend Dr. David L. Crawford ('47B) to the Alumni/ae Roll Call and to the Miller Chapel Restoration Project

The Reverend John P. Dany ('41B/'42M) to the Scholarship Fund

The Reverend Charles H. Davis ('41B) to the Annual Fund

Mrs. Isabel H. Donelik to the John R. and Isabel Hyde Donelik Scholarship Endowment Fund

Mr. John R. Donelik to the John R. and Isabel Hyde Donelik Scholarship Endowment Fund

Ms. Carol Gray Dupree to the Carol Gray Dupree Center for Children Endowment Fund

The Reverend Dr. Peter K. Emmons ('15B) to the Alumni/ae Roll Call and to the Miller Chapel Restoration Project

Mr. Randall L. Farris to the Alumni/ae Roll Call

The Reverend Dr. William H. Felmeth ('42B) to the Reverend Dr. William H. Felmeth Memorial Scholarship Endowment Fund

The Reverend Dr. Allan MacLachlan Frew to the Miller Chapel Restoration Project

The Reverend William A. Gibson Jr. ('46B) to the Alumni/ae Roll Call and to the Miller Chapel Restoration Project

The Reverend Eugene M. Grier ('54B) to the Alumni/ae Roll Call

Mrs. Betty L. Hagelganz to the Alumni/ae Roll Call

Dr. Seward Hiltner to the Alumni/ae Roll Call

The Reverend Dr. Brian T. Hislop ('60B/'82P) to the Miller Chapel Restoration Project

Dr. Norman Victor Hope to the Alumni/ae Roll Call

investing in ministry

The Reverend Gilbert J. Horn ('65B) to the Miller Chapel Restoration Project
Mr. John N. Irwin II to the Annual Fund and to the Miller Chapel Restoration Project
The Reverend Dr. Merle S. Irwin ('42B) to the Annual Fund
The Reverend James V. Johnson Jr. ('52B/'79p) to the Alumni/ae Roll Call and to the Miller Chapel Restoration Project
Dr. Edward J. Jurji ('42B) to the Annual Fund
Dr. Robert K. Kelley ('48B) to the Miller Chapel Restoration Project and to the Robert E. Speer Prize in College Ministry
The Reverend Llewellyn G. Kemmerle ('43B) to the Annual Fund and to the Miller Chapel Restoration Project
The Reverend Dr. Bryant M. Kirkland ('38B) to the Alumni/ae Roll Call, to the Annual Fund, and to the Bryant M. Kirkland Minister of the Chapel Endowment Fund
Dr. Guy E. Lambert ('45B/'53M) to the Annual Fund
The Reverend L. Blaine Libbey ('63B) to the Alumni/ae Roll Call
Dr. Frederick W. Loetscher Sr. (1900 B/M) to the Miller Chapel Restoration Project
Dr. Lefferts A. Loetscher ('28 B/M) to the Miller Chapel Restoration Project
Mrs. Esther Loos to the Scholarship Fund
The Reverend Kirsten E. Lunde ('86B) to the Miller Chapel Restoration Project
The Reverend David M. Mann ('49B) to the Annual Fund
Mr. Frank Marsh to the Annual Fund
Mr. J. Andrew Marsh to the Annual Fund
The Reverend Dr. C. Frederick Mathias ('57B) to the C. Frederick and Cleta R. Mathias Memorial Prize in Worship and Pastoral Ministry Endowment Fund
Mrs. Cleta R. Mathias to the C. Frederick and Cleta R. Mathias Memorial Prize in Worship and Pastoral Ministry Endowment Fund
Ms. Elizabeth Merritt McClanahan to the Alumni/ae Roll Call
The Reverend Thomas H. McDill Jr. ('46G) to the Annual Fund
The Reverend Dr. David B. McDowell ('60B/'64E) to the Miller Chapel Restoration Project
Mr. and Mrs. C. W. Meadors to the Alumni/ae Roll Call
The Reverend Richard H. Miller ('55B) to the Miller Chapel Restoration Project
The Reverend Dr. Thomas S. Mutch to the Miller Chapel Restoration Project
The Reverend Harlan H. Naylor ('42B) to the Miller Chapel Restoration Project
Mr. W. Jim Neidhardt to the W. Jim Neidhardt Prize in Theology and Science
The Reverend Nancy Wong Nelson ('83B) to the Miller Chapel Restoration Project
The Reverend Wesley Dayalan Niles ('66M) to the Annual Fund
Mr. William F. Nordt to the Annual Fund
The Reverend Viggo Norskov Olsen ('60M) to the Miller Chapel Restoration Project
The Reverend Dr. Warren W. Ost ('51B) to the Annual Fund

Mr. George T. Piercy to the Miller Chapel Restoration Project
Elder Anna K. Poole to the Alumni/ae Roll Call
The Reverend Dr. Edward H. Roberts ('23B) to the Miller Chapel Restoration Project
Mr. Dominick A. Ross to the Annual Fund
Mr. David Robert Sanderson ('69B) to the Alumni/ae Roll Call
The Reverend Robert E. Sherrill ('41B/'42M) to the Annual Fund
The Reverend George H. Spriggs ('59B) to the Miller Chapel Restoration Project
The Reverend John H. P. Strome ('33B) to the Miller Chapel Restoration Project
The Reverend Dr. Daniel C. Thomas ('44B) to the Dan C. Thomas Internship Endowment Fund and to the Reverend Dr. Daniel Thomas Memorial Scholarship Endowment Fund
The Reverend Herbert C. Tweedie ('41M) to the Annual Fund
Dr. H. George Vorsheim to the Alumni/ae Roll Call and to the Miller Chapel Restoration Project
Dr. David A. Weadon to the Miller Chapel Restoration Project

In Honor of

Mrs. Margaret Armstrong to the Harwood and Willa Childs Memorial Scholarship Endowment Fund
The Reverend Dr. Richard S. Armstrong ('58B) to the Harwood and Willa Childs Memorial Scholarship Endowment Fund and to the Miller Chapel Restoration Project
The Reverend Dr. Charles L. Bartow ('63B) to the Alumni/ae Roll Call
Dr. W. J. Beeners ('48B) to the Alumni/ae Roll Call
Ms. Carol A. Belles to the Miller Chapel Restoration Project
Mr. William Brower to the Alumni/ae Roll Call
The Reverend Dr. Arthur M. Byers Jr. ('50B) to the Miller Chapel Restoration Project
The Rev. Dorisanne Cooper ('96B) to the Miller Chapel Restoration Project
Mrs. Isabel H. Donelik to the John R. and Isabel Hyde Donelik Scholarship Endowment Fund
Mr. John R. Donelik to the John R. and Isabel Hyde Donelik Scholarship Endowment Fund
Mrs. Barbara A. Gillespie to the Miller Chapel Restoration Project
The Reverend Dr. Thomas W. Gillespie ('54B) to the Miller Chapel Restoration Project
Ms. J. Beth Goss (2000B) to the Buck Breland Memorial Emergency Medical Fund
The Reverend Dr. Geddes W. Hanson ('72D) to the Geddes W. Hanson Black Resource Library
Harlem Yoke Parish (PCUSA/UMC), Harlem, Montana, to the Alumni/ae Roll Call
Mr. Lloyd Charles Hawken to the Miller Chapel Restoration Project
The Reverend Norman S. Kindt ('41B) to the Scholarship Fund
The Reverend Dr. Bryant M. Kirkland ('38B) to the Renovation of Speer Library

investing in ministry

Mr. Frederick F. Lansill to the Miller Chapel Restoration Project
The Reverend Dr. Raymond I. Lindquist ('33B) to the Alumni/ae Roll Call

The Reverend Michael E. Livingston ('74B/'91M) to the Miller Chapel Restoration Project

Dr. Joseph E. McCabe to the Miller Chapel Restoration Project
The Reverend Dr. Bruce M. Metzger ('38B/'39M) to the Miller Chapel Restoration Project

Mrs. Mary Louise Meyer to the Miller Chapel Restoration Project
Dr. Paul W. Meyer to the Miller Chapel Restoration Project
The Reverend James Richard Neumann ('82B) to the Alumni/ae Roll Call

The Reverend Dr. Dennis T. Olson to the Miller Chapel Restoration Project

The Reverend M. Harmer Patton ('32B) to the Annual Fund
Princeton Theological Seminary to the Moorings Presbyterian Church of Naples, Florida, Scholarship Endowment Fund
Princeton Theological Seminary Class of 1950 to the Alumni/ae Roll Call and to the Miller Chapel Restoration Project

The Reverend Dr. Charles T. Rush Jr. ('91D) to the Scholarship Fund

Dr. Cullen I K Story ('64D) to the Alumni/ae Roll Call

The Reverend Dr. Charles F. Stratton ('51B/'80D) to the Miller Chapel Restoration Project

The Reverend Ruth Ellen Stratton ('80B) to the Miller Chapel Restoration Project

Dr. D. Campbell Wyckoff to the Alumni/ae Roll Call

In Appreciation of

Mr. Frederick Amsler to the Miller Chapel Restoration Project

Mrs. Helen Amsler to the Miller Chapel Restoration Project

The Reverend Dr. Richard S. Armstrong ('58B) to the Miller Chapel Restoration Project

The Reverend Dr. Charles L. Bartow ('63B) to the Alumni/ae Roll Call

Dr. W. J. Beeners ('48B) to the Alumni/ae Roll Call

Mrs. Michele M. Breland to the Buck Breland Memorial Emergency Medical Fund

Mr. William Brower to the Alumni/ae Roll Call

Covenant Presbyterian Church, Trenton, New Jersey, to the Annual Fund

Ms. Jennifer Kenworthy Gelson ('94B) to the Miller Chapel Restoration Project

Mr. Richard Kenworthy Gelson ('97B) to the Miller Chapel Restoration Project

The Reverend Dr. James F. Kay to the Miller Chapel Restoration Project

The Reverend Dr. J. Thomas Kort ('73B/'90P), the ministry of, to the Alumni/ae Roll Call

Dr. Donald Macleod ('46G) to the Miller Chapel Restoration Project

Dr. James I. McCord to the Alumni/ae Roll Call

PTS Recognized for Excellence in Fund-raising!

Princeton Seminary won one of CASE's 2000 Circle of Excellence in Educational Fund-raising Awards, which honors superior fund-raising programs of colleges, universities, and independent schools across the country.

CASE (Council for Advancement and Support of Education) is an international association of education advancement officers, who include alumni/ae administrators, fund-raisers, public relations managers, publications editors, and government relations officers.

The Seminary, along with other schools, was publicly recognized in July at the CASE International Assembly in Toronto, Canada.

The Reverend O. Thomas Miles ('51B) to the Miller Chapel Restoration Project

Princeton Theological Seminary to the Alumni/ae Roll Call

Princeton Theological Seminary Faculty to the Alumni/ae Roll Call

Princeton Theological Seminary's ongoing service to the church to the Alumni/ae Roll Call and to the Miller Chapel Restoration Project

Princeton Theological Seminary Touring Choir to the Touring Choir Fund

The Reverend Dr. Hugh Smith III ('68B/'92P) to the Annual Fund

The Reverend Dr. Eric O. Springsted ('76B/'80D) to the Miller Chapel Restoration Project

Mr. Martin Tel to the Miller Chapel Restoration Project

Mr. Douglas Roy Valentine (2000B) to the Buck Breland Memorial Emergency Medical Fund

Mrs. Jackie Valentine to the Buck Breland Memorial Emergency Medical Fund

The Reverend Elaine L. Woroby ('86B) to the Miller Chapel Restoration Project

"The generosity of Princeton Theological Seminary when I was a student!!!" to the Alumni/ae Roll Call

"Student financial support" to the Alumni/ae Roll Call

In Appreciation of Miller Chapel to the Miller Chapel Restoration Project

"Many wonderful memories serving as chapel deacon"

"My seminary education at PTS"

"With joy and gratitude for countless worship services in Miller"

"Memories in Chapel Choir and services in Miller"

Miller Chapel

Kresge Foundation Challenge

outStanding in the field

From the Fields of *Guatemala*

**Mayas Help PTS
Alumnus Reshape Ministry**

by Joel A. Lindsey

For Ralph Hunter Keen, M.Div. Class of 1951 and Th.M. Class of 1968, parish ministry means more than it once did. It certainly means more than Sunday morning worship services and Wednesday night Bible studies. Put simply, parish ministry has come to represent survival.

Keen and his wife, Barbara, who also attended Princeton Seminary, minister in a setting quite different from that of most Seminary graduates. Since 1958, Keen has ministered to Native Americans in Dakota Presbytery and in Idaho, where he currently serves on the Nez Perce Indian Reservation. In addition, a ministry established with a sister presbytery in Guatemala permits Keen to minister on an international level.

As a member of a group assembled to visit Guatemalan Presbyterians, Keen made his first trip to the K'ekchi (pronounced keh-CHEE) people in July 1999. There he discovered people struggling not only to move forward in their Christian journey, but also to maintain a way of life in the face of daily bloodshed and widespread poverty. Their situation resonated with Keen's own ministerial setting: "The K'ekchi are experiencing similar political and theological situations to those Native Americans endured one and a half centuries ago."

The K'ekchi Indians are indigenous people descended from the ancient Mayan Empire that thrived primarily in modern Mexico, Belize, and Guatemala. Of the approximately twenty distinct tribes of Mayan descent, the K'ekchi have had one of the most tragic stories. During the late nineteenth century they were uprooted from

their native lands by Ladino (westernized Spanish-speaking) and Mestizo (mixed Spanish and Indian) forces who sought to control the rich farmland. Forced to give up control of the land to fruit and coffee farmers, the K'ekchi were then kept as slave laborers. Thus began a struggle for freedom that continues today. Recently, a corrupt Guatemalan government has incorrectly identified the K'ekchi tribe with communist revolutionaries. The conflict, Keen says, has an economic source: "In order to profit from farming the land, the government has forced the K'ekchi out of their home territory." According to Keen, government forces operate violently and without regard for those who live on the land they seek to confiscate.

The early 1980s saw the most brutal era of the Guatemalan civil war. In 1982, the Guatemalan army attacked an isolated jungle community at Dos Erres, El Petén. Accusing the residents of collaborating with guerrilla

cent orphaned children. These are children whose parents were slain in the massacres."

Because they are unwilling and unable to react violently, the K'ekchi have little recourse against the military. Keen explains: "The K'ekchi often keep people on watch for attacks. When a military attack is imminent, the families scatter into the jungle until the pressure subsides. Then they return home and try to pick their lives back up."

In the face of such hardship, though, the K'ekchi keep adapting, surviving. Keen suggests that faith in Christ provides a hopeful vision in a world where justice is rarely seen.

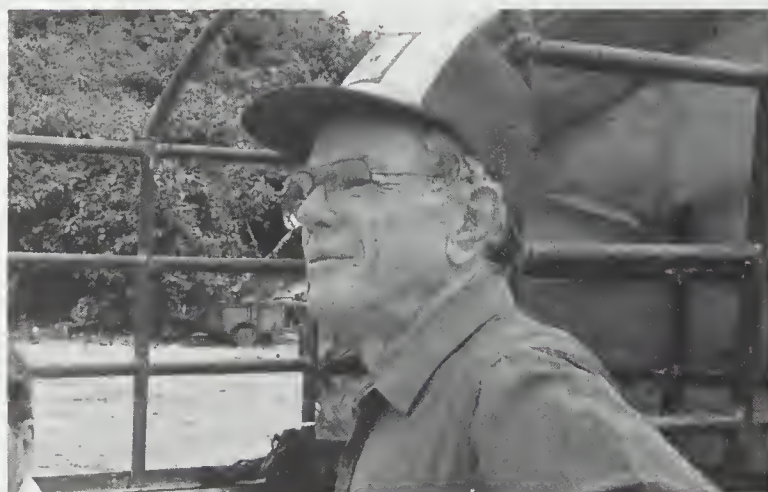
He recalls a conversation with a K'ekchi man that illustrates the value of the church in this tragic context. "One man, a typical villager, lived in a bamboo hut with a dirt floor. He was a seventy-year-old corn farmer who lived two hours from the fields he tended. He walked there and back everyday. But when we asked him what he did, what his

role was in the community, he responded that he was not a farmer, but an evangelist. This old man found his identity in the church."

Such identification, Keen recognizes, forces a North American pastor to reevaluate what it means to serve a parish. "My understanding of parish ministry is altered when I recognize that people do not need credentials to be church leaders. Most of these people are illiterate, including the pastors, so teaching the Bible is difficult."

Keen's primary effort for helping the K'ekchi is to create Bible studies in their native language. Says Keen, who returned to Guatemala in June, "I just completed a study on First Thessalonians. I write in English; it is then translated into Spanish. Finally, it is translated into K'ekchi. The pastors and those who read will share it with the entire community."

There has been no word yet on the impact of the Bible study. But Keen hopes the lessons will enliven Scripture. "We don't want to train them out of their culture—their ways of life," he says, "but to help them deal with the pain and suffering they've gone through, even the economic and political pain, by reminding them that God is with them." ■



Ralph Hunter Keen has witnessed the result of a violent dispute over Guatemalan farmland.

forces, they ruthlessly murdered men, women, and children. The bodies were thrown into a dry well and covered with dirt. A 1995 excavation of the site revealed 162 skeletons, sixty-seven of them children. Hundreds of these graves exist throughout Guatemala.

For the K'ekchi, the violence continues. "While we were there one young man was killed for no reason, for simply being in the wrong place at the wrong time," Keen remembers. "One telling sign of the violence is that the church schools, the only schools the K'ekchi families can afford, are sixty per-

outStanding in the field

TWO GREAT COMMISSIONS

Chaplain Promoted to Army Colonel

by Stephen Faller

Jeff Young has been an Army chaplain for twenty of the twenty-two years since his graduation from Princeton in 1978. He is a chaplain and a soldier, battling in two kingdoms for one Lord. But the two kingdoms have never been confused because, he explains, "the cross has always outranked my rank. The cross is right above the heart on our uniform."

Young has served the army in troop, staff, school, and chapel positions, from Hawaii to Germany, and has been decorated numerous times. These days he lives state-side, near his job at the Pentagon, with Monika, his wife of more than twenty-five years, a registered nurse. They have two children, Nicole, 22, and Andrew, 19. (Apparently the military bug is hereditary; on May 20, Nicole was commissioned as a second lieutenant in the U.S. Air Force.)

Now Young prepares for a new distinction. In January the U.S. Army Promotion Selection Board announced that he would be promoted to the rank of colonel. The promotion will take effect in 2001.

Born and raised in New Jersey, Young graduated from Ohio State University in 1975, where his military interest began. He excelled in the ROTC program where he was commissioned a second lieutenant as an Army ROTC distinguished military graduate.

It was about this time that he began to think about the ministry. "My hometown pastor [in Bloomfield, New Jersey] was the Reverend Dave Newson ... who planted a lot of seeds while I was in college. He was the most critical influence in my life for considering ministry. He raised questions with me about life in the church. With a lot of letters going back and forth, I felt the call. The church was very supportive of my call."

This call brought him to Princeton in 1975. After graduation he served in central Maine, with Mission at the Eastward

(MATE). MATE is a Presbyterian mission field that united ten Maine towns in Christian service. Young was also the pastor of North Turner Union Presbyterian Church in North Turner, Maine.

While pastoring he kept pondering his ROTC experience and started to explore the possibility of a military career. He joined the Army Reserves in the Maine National Guard in Portland, and for one weekend a month and two weeks in the summer he was their chaplain. One afternoon in 1980 the phone rang at his home in Maine.

This "call" was from an agent of the Presbyterian Council for Chaplains in military personnel headquarters in Washington, D.C. It was an ecclesiastical endorsement and a request for Young to become an active-duty chaplain. After much prayerful consideration with his wife, Young accepted.

Chaplaincy is a special kind of ministry. "Basically, I minister to soldiers and their families," Young explains. It is a unique population to serve: mostly men, mostly young people, racially diverse, and sometimes the completely unchurched. He counsels them about getting married. Or he talks with them as they adjust to military life—moving from an individualistic culture to a culture that emphasizes the group. Coming into the army they must learn the values of teamwork, the merits of discipline, the fruits of functioning as a unit, and the benefits of taking orders.

Young adds, "I spend a lot of time talking to soldiers about questions of faith. I always was curious. I had a lot of questions growing up and they do, too."

Between 1996 and 1999, Young served as the personnel actions officer for the army's chief of chaplains. He was in a sense a pastor to pastors. "It was a position in which I had to rejoice with those who were rejoicing, and also to be with those who were in pain about



Chaplain Jeff Young awaits promotion to the rank of colonel.

not being selected for certain opportunities," Young explains.

In November 1999 he was transferred to a new position: the chief of operations of a new team known as the Directorate of Ministry Initiatives (DMI). The DMI is tackling new initiatives of the chief of chaplains office. Young explains, "One of our key missions is to resolve any faith group under-representations in the army chaplaincy." Because of the military's emphasis on religious freedom, Young has been seeking to bolster under-represented groups. The most critical shortage is Roman Catholic chaplains. The army, mirroring the culture, faces the most critical shortage of Roman Catholic priests in its history. Without priests, Catholic soldiers cannot receive the sacraments.

As a colonel, Young will face his most distinguished mission yet. He will serve as the installation chaplain, which means training others to do what he has done. "It means going from a direct, hands-on form of ministry to a more indirect approach," he says. "It will be a great opportunity for me as the head chaplain in one area to supervise and mentor young chaplains and chaplain assistants." In doing so, he will indirectly touch the lives of thousands of soldiers around the world, supporting those who serve their country with their lives. ■

Joel A. Lindsey and Stephen Faller, both graduates in the PTS Class of 2000, worked in the Communications/Publications Office this summer. Lindsey is now communications assistant in the office.



In Memoriam

*Blessed are the dead... who die in the Lord.
Yes, says the Spirit, they will rest from their
labors, for their deeds will follow them.*

Revelation 14:13



1925: Jarvis Morris, March 31, 2000,
Rapid City, SD

1927: William Van Peursem,
November 15, 1999, Ontario,
CA

1929: Kyung Chik Han, April 19,
2000, Seoul, Korea

1932: Walter R. Courtenay, June 14,
2000, Advance, NC

Muriel Van Orden Jennings,
February 19, 2000, Guilford,
ME

1933: Wilfred L. Steeves, April 25,
1999, St. Petersburg, FL

1935: John A. Hutchison, notified
April 2000, Claremont, CA

1936: Mackenzie Murray, June 28,
2000, Hot Springs, MT

1937: Robert S. Waggoner, notified
March 2000, St. Louis, MO

1938: Bryant M. Kirkland, April 23,
2000, Churchville, VA

1940: Ernest D. Vanderburgh, noti-
fied March 2000, Columbia,
MD

1941: Christian K. Preus, January 9,
2000, Laporte, MN

Chuzo Yamada, July 26, 1996,
Tokyo, Japan

1943: Howard B. Rhodes, May 10,
2000, Duarte, CA

1946: J. Alton Cressman, notified
February 2000, Ann Arbor, MI

William A. Gibson, February
20, 2000, Lititz, PA

1947: Willard M. Galloway, May 25,
2000, Sioux City, IA

1948: Balmer H. Kelly, notified
March 2000, Reedville, VA

1952: Charles R. Sheppard, notified
July 2000, West Chester, PA

1954: Richard C. Hoefler, September
4, 1999, Irmo, SC

Robert A. Morrison, October
26, 1999, Walnut Creek, CA

1957: James R. Eakin, November 25,
1998, Linthicum, MD

1958: Alan J. Hagenbuch, June 24,
2000, Enterprise, AL

1960: William Tsai, December 22,
1999, Torrance, CA

1961: Christian H. Martin, March
23, 2000, San Antonio, TX

S. Robert Weaver, March 2000,
Port Dover, Ontario, Canada

1963: James M. Boice, June 15, 2000,
Philadelphia, PA

1964: Paul DeVries, July 1, 2000,
Crete, IL

1975: N.J.C. Vasantkumar, January
21, 2000, Selinsgrove, PA

1976: Christine Beth Rannie
Grimbol, April 18, 2000, Sag
Harbor, NY

1979: Brenda L. Biggs, April 21,
2000, Kalamazoo, MI

1982: Donald Evert Daniels, May 21,
2000, McClellandtown, PA
(died in Muree, Pakistan)

1986: Kevin Lloyd Hartzell, June 3,
2000, Trenton, NJ

Trustee Emeritus:

George T. Piercy, March 30,
2000, Ponte Vedra Beach, FL

Is Gun Control a Religious Issue?

On Sunday, May 14, 2000, we stood near the Air and Space Museum in Washington, D.C., pressed among hundreds of thousands of mothers...fathers...children...friends and united in the belief that *guns kill dreams*.

We *all* struggle with the thought of one of our children lying dead in a warm pool of blood at a Colorado school or on a Pennsylvania playground. But I fear we have been *too quiet for too long* and have accepted *too much violence*, as it roars through our cities and suburbs like the funnel cloud of a deadly tornado—indiscriminate as to the age or race of its victims.

So when Rabbi Eric Yoffle, president of the Union of American Hebrew Congregations, stepped to the microphone on the Mall and said, “Is the need for sensible gun control a religious issue? *You bet it is*,” the applause was more deafening than any bullet exploding from the barrel of a handgun.*

The congregation of Bryn Mawr Presbyterian Church in Bryn Mawr, Pennsylvania, formed a Violence Task Force in 1994, following the shooting deaths that summer of two young girls, ages six and seven, in Philadelphia. The headline of a moving editorial in the *Philadelphia Inquirer*, following six-year-old Michele Cutner’s death, read, “Will a shooting spur us to tears...or to change?” The writer went on to say, “When the anger is fresh and fierce, when our hearts clench like a fist with pain, we always think *this* is the time we will change.” The writer’s wife was the social worker who had to notify Michele’s family, waiting in Children’s Hospital, that she was dead.

When I read of the *second* shooting, which took the life of Felicia Colon, I looked at the news photo of her mother, hunched

over in nauseating grief on the steps of her home, and thought to myself, “What if that bullet had penetrated the brain of Elisabeth?” (my own six-year-old).

As pastors, as Christians, I realized we must no longer simply furrow our brows while reading about the funerals of completely innocent six-year-olds and then flip to the funnies without pausing to think: “Where does violence like that come from? And *what can we do about it?*” *Enough is enough*. It is time, as Bill Bradley phrased it, for “a national rebellion against violence.” We must begin to un-numb ourselves to the violence that is ripping communities and families apart.

FBI statistics report that in 1996 handguns were used to murder (not counting suicides and accidents) 2 people in New Zealand, 15 in Japan, 30 in Great Britain, 106 in Canada, and 9,390 in the United States. Where do rights meet responsibility? Where does faith meet works? *When does what we believe result in what we do?*

Christ sacrificed his breath and body to redeem us from the bog of our existence. He has soaked us with a love that is so strong, so resourceful, and so far-reaching that our faith cannot help but spill out in the works of our minds and our hands. I thought about the bracelets our teenagers wear that ask “WHAT WOULD JESUS DO?” and realized it was time to answer that question with action.

Perhaps change can be motivated by the lively faces of our living children. Must we wait until your child or mine is ripped from time and space by a senseless bullet? This evening, as you say good-night to your niece or grandchild, remember *that* is the child who has the power to change us. Let it be so. We must rebel against violence *for the sake of*

the living and not only for those we have lost.

Form a Violence Task Force at your church. Call the General Assembly offices for PCUSA action-information (502-569-5803). Join one of the newly forming Million Mom March chapters (800-746-4464 or email national@millionmommarch.com or write MMM, San Francisco General Hospital, San Francisco, CA 94110). Call the Capitol switchboard (202-224-3121) and speak with your senator or representative. Pray. Speak up. *Believe* that you can help prevent guns from killing dreams and then *act* upon your beliefs in the hope that guns will no longer kill the dreams of innocent six-year-olds.

“Is the need for sensible gun control a religious issue?” It is time to answer that question with action. ■



photo: Dan Brody

Patricia M. B. Kitchen (M.Div., Class of 1993) is associate pastor for education at Bryn Mawr Presbyterian Church in Bryn Mawr, Pennsylvania. She is pictured here with her daughter Elisabeth.

*The complete text of Rabbi Yoffle’s speech is available on the Million Mom March web site at www.millionmommarch.com.

con ed calendar

Areas



Spiritual Growth



Leadership Development



Vital Congregations



Theological Studies



Conferences



Web Course



Off-Campus

September

Sept. 18



Jesus and Human Experience: The Teaching, Death, and Transfiguration of Jesus
Diogenes Allen

Sept. 22



What They Don't Teach You in Seminary about Raising Money! Thomas K. Tewell

October

Oct. 2



Answers for the Heart in an Uncertain World Richard R. Osmer

Oct. 9–Nov. 17



Small Signs of God's Large Promise: Old Testament Preaching Texts for Advent (Year C)
Dennis T. Olson

Oct. 12–13



Living Stories: Pastoral Counseling in Congregational Context Donald Capps

Oct. 17–18



Spirituality in the Reformed Tradition: Life Lived in Faith Virginia B. Smith

Oct. 20



Effective Ministry with Those Facing Cancer and Those Who Love Them Gary Cooper

Oct. 23–24



How to Be a Coaching Pastor Harry E. Chase

Oct. 27



Jonathan Edwards Stephen D. Crocco

Oct. 30–31



Critical Skills for Clergy Melinda Contreras Byrd

Art Exhibit in Erdman Gallery: Niches

Thomas McAnulty, sculptor

September 18–November 3

Gallery Talk: Wednesday, September 20, 4:30 p.m. to 5:30 p.m.

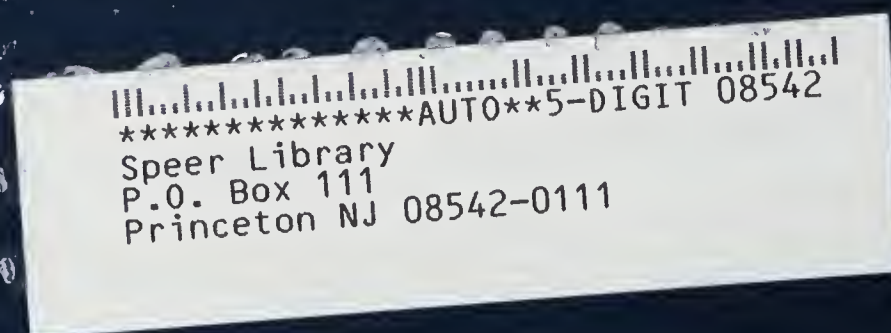
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Princeton Theological Seminary



To God Alone Be Glory

Miller Chapel and Scheide Hall Are Dedicated

In This Issue

Pastoral Theologians Discuss Their Work • Internships with the Osage and the Palestinians



watercolor: Art Suelz



watercolor: Art Suelz



watercolor: Art Suelz



watercolor: Art Suelz

Princeton in photos

PTS alumnus (Class of 1953) and trustee Art Suelz was inspired to read about theology and the arts in the summer/fall issue of *inSpire*. Pastor of Point Loma Community Presbyterian Church, he is an artist by avocation, and sent us these four watercolors he painted near his home in San Diego and on a trip to Prague in the Czech Republic. They are titled, from top, "Cactus Garden, San Diego, CA," "Carmel Coast, CA," "Prague," and "Torrey Pines, La Jolla, CA."

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Number 2

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On the Cover

The sanctuary of Miller Chapel, with its center pulpit, communion table, new organ, and grand piano, invites worshippers to worship God in the beauty of holiness. Photo by Chrissie Knight.



in this issue

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Miller Chapel, its renovation completed, and Scheide Hall, the first campus building of the twenty-first century, give glory to God as they open their doors to the Seminary community.
by Barbara A. Chaapel



17 • One of Scheide's New Tenants: PTS's Director of Student Counseling

Nancy Schongalla-Bowman begins her work as the Seminary's first full-time director of student counseling.
by Barbara A. Chaapel



18 • To Be Boring or to Be Bored: That Is the Question

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20 • The Master Key: Unlocking the Relationship of Theology and Psychology

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by Deborah van Deusen Hunsinger

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from the president's desk

Dear Friends and Colleagues:

The millennial year brought significant changes to the PTS campus.

Historic Miller

Chapel received its third major renovation since its construction in 1833. Now handicapped-accessible via a new elevator and beautifully appointed with a Paul Fritts tracker organ (a gift of Mr. Joe R. Engle) and a Steinway piano (a gift of alumnus Sun Hee Kwak), it is again the center of the worship life of the community.

Newly constructed Scheide Hall (made possible by a major gift of trustee emeritus William H. Scheide in honor of the Scheide family) is now the home of the minister of the chapel, the director of music, and the director of student counseling, as well as of the three Seminary choirs.

New faculty included Dr. Richard Fox Young, the Elmer K. and Ethel R. Timby Associate Professor of the History of Religions, and Dr. Dana R. Wright, assistant professor of Christian education.

Joining the Board of Trustees were Nancy Oliver Gray of Spartanburg, South Carolina, Heather Sturt Haaga of La Cañada, California, and Joanne S. Martindale (alumna) of Dayton, New Jersey.

Also this fall we welcomed to the rank of tenured faculty Dr. Deborah van Deusen Hunsinger and Dr. Robert Dykstra. Both have been promoted from assistant to associate professor, and they each write about their current scholarly work in this issue.

All of which is simply to say that there is ever freshness in the air and evidence of renewed vitalities. Princeton Theological Seminary is alive and well.

Faithfully yours,

Thomas W. Gillespie
Thomas W. Gillespie

Letters

The Changing Canvas of Life

Thank you from the bottom of my heart for sending me the spring 2000 issue of *inSpire*. What I unexpectedly found on the inside cover was a painting of Miller Chapel by my home-church minister, the Rev. Yun-ho Ye. Sadly, the Rev. Ye died on February 5, 1999, and he is missed very much.

The photo brought back memories from my childhood when the Rev. Ye once kindly and patiently drew a portrait of me. His unique spirituality, his service to the poor, his voluntary poverty, and his love of beauty, both divine and natural, greatly influenced my decision to pursue theological training and ministry.

During my studies at PTS, the Rev. Ye sent me one of his drawings of the Bossey Ecumenical Institute in Switzerland as an expression of encouragement. I later dedicated my Th.M. thesis to him. I am now pursuing a Ph.D. in New Testament at Drew University, and, once again, am indebted to him for his influence in this decision.

May God bless your work in producing such a great magazine, which creates and recreates a global and generational network.

Hyunju Bae ('93M)
Madison, New Jersey

Northern Exposure

I am most thankful for *inSpire*—for the news of the Seminary, of classmates, and for the sense of connectedness I have with the PTS family. I am especially aware of the importance of being connected. Currently, I'm serving as an interim minister in Wrangell, Alaska. We're somewhat isolated here because most of the churches in southeast Alaska are accessible only by plane or boat. Many of the cities and villages here are located on islands.

As you might imagine, in-person committee work is very difficult, and travel is both costly and inconvenient. Generally, one relies on ferry and air-

line schedules. And often it is not possible to travel by plane because of weather and equipment problems. Attending a committee meeting or engaging in Committee on Ministry work in a particular congregation can take three or four days because of travel considerations. Climate concerns are relatively minor when set alongside the challenges of being a connectional church here. As a result, I have found email and phone calls to be real lifelines for getting and staying connected. Thanks for all you do. I look forward to continued inspiration and joy with each issue of *inSpire*.

Ralph Mueller ('88B)

Wrangell, Alaska

Email: presby@seapac.net

Foreign Policy and the Gospel

The juxtaposition of the article on the poor and Third World debt ("Breaking the Chains") with the debate among the three new PTS professors ("Transformative Truth") in the spring 2000 issue was significant for me. Turning seventy this year and having forty-five years of ministry behind me, I am never ashamed of Jesus Christ and the Good News that flows from his life, death, and resurrection. However, I am ashamed of the church when it seems content to argue the case over ancient texts, but fails to get behind the campaign to cancel Third World debt. In many cases, the gun lobby does a better job of promoting their issues in the political process than does the church!

For those of us outside the U.S., it seems that the country's enormous prosperity is being enjoyed largely at the expense of the "Third World." The strong U.S. dollar devalues all our currencies so that our debts increase simply by a paper American note—and that on money "lent" from already overflowing coffers.

Please note that this is not a put-down of the new scholars at PTS. We need them desperately for inspiration

as we tackle these issues. Instead, this is a cry that they make their enormous talents effective by becoming aware of the U.S. government's policies in the light of the Gospel. For example, they might ask, "What is it about our foreign policy that makes some people so desperate that, following the example of Jesus, they are willing to give their lives in protest by trying to blow up an American warship?" Or they might examine President Clinton's response—"We will bring these murderers to justice"—that did not face the bigger question, the answer to which may require change on the part of the American people.

As another article in the summer/fall 2000 issue noted, "Gun control is a religious issue." In any case, justice issues pertaining to U.S. foreign policy are central to the Gospel and to the continuing promise of life made by Christ to the world. Keep up the good work of keeping us informed and *inSpired*!

Edward A. Johnston ('64M, '90P)
Auckland, New Zealand

An Ongoing Influence in Latin America

Thank you for the excellent summer/fall 2000 issue of *inSpire*. As a biographer of [former PTS president] Dr. John A. Mackay, I would like to provide information for Merle Crouse in St. Cloud, Florida, about *The Other Spanish Christ*. A Spanish copy of this book is available from Casa Unida de Publicaciones, Heroes 83, Col. Guerrero, 06300 Mexico, D.F. Mexico.

This is one of Dr. Mackay's most widely known literary contributions. The Spanish translation has four new editions published in Mexico and Peru under the title *El Otro Cristo Espanol* spanning the years 1990 to 1994. I was honored to write the introduction for these.

In Latin America, there continues to be a keen interest in Dr. Mackay's writings. Unfortunately, only a few copies of the English edition can be found in libraries around the world since the second edition of the original

in English did not get the support of those holding the copyright. It is regretful that the English-reading world is now deprived of this classic that affirms the rightful place of Protestantism in Latin lands.

John H. Sinclair ('47B, '53M)
Roseville, Minnesota

Grace and Offense

Thank you for the sensitive articles and anecdotes in the spring 2000 issue of *inSpire*. The one told about Bruce Metzger [PTS professor of New Testament language and literature emeritus] and the rain puddle was moving and illustrative of grace. However, one heading did alarm me: "I Bet My Pastor Can Beat Up Your Pastor." As a professor of pastoral care who teaches a crisis ministry course in a local domestic violence program, I would appreciate more awareness of suggestive and violent language. The content of the article, however, was most appropriate and interesting since I also work to promote mind-body-spirit health and unity.

Jeanne Stevenson-Moessner ('75E)
Dubuque, Iowa

editor's note:

We're sorry that the attempted humor in our title offended some readers. We were in no way endorsing violence. (See the summer/fall 2000 issue for a fuller response.)

Violence Is a Religious Issue

Regarding Patricia Kitchen's article ("Is Gun Control a Religious Issue?") in the summer/fall 2000 issue of *inSpire*, I believe it was mistakenly titled. Her article was addressed to the culture of violence in the U.S., and I agree [with her] that it is time for "a national rebellion against violence."

However, it is violence that is the religious issue, and our degraded culture increasingly glorifies violence. The movies and TV are full of violence, and we are too soft on violent criminals. We need a Million Moms to turn off the TV, to boycott those who sponsor violent shows, to work in their

Please write — we love to hear from you!

We welcome correspondence from our readers. Letters should be addressed to:

Editors, *inSpire*
Office of Communications/Publications
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Princeton, NJ 08542-0803
email: inspire@ptsem.edu

Letters may be edited for length or clarity, and should include the writer's name and telephone numbers.

families and communities to teach against violence, and to see that violent criminals are prosecuted and removed from society.

The issue is not guns, inanimate objects that can be used for good or ill. One reason the founders of our nation wanted to preserve the right of free people to keep or bear arms was that if the British had imposed gun control, as they tried to do at Concord and Lexington, the American Revolution never would have succeeded. Governments that seek to impose tyrannical control over citizens always start by taking away their guns (cf. Hitler's Germany and Stalin's USSR).

Because it is politically correct these days to be in favor of more gun control laws, the media don't report all the good accomplished by means of guns in the hands of lawful citizens: robberies, rapes, murders prevented or thwarted. (The thousands of gun control laws already on the books haven't stopped violent crime. What does that tell you?)

In an increasingly violent culture, citizens need guns—the great equalizers—to protect the innocent. Criminals aren't stupid, but they are cowardly. They only victimize the defenseless. They avoid perpetrating their crimes against those whom they think might be armed. And criminals don't obey gun control laws either. They get their guns on the black market.

I wish that our culture was not so rude, self-centered, and violent, but until that changes, the innocent must have the right to protection. That means the right to keep and bear arms.

Paul Walker ('63M)
Deland, Florida

Student Life

Honoring Wakonta among the Osage

by Andrea Rodgers

"It was great to be a part of an Indian reservation for a year and to learn to live in a small town," says Gavin Van Horn, 25, an M.Div. senior who lived among the Osage tribe as part of his internship last year at the Hominy Friends Meeting in Hominy, Oklahoma. The town is located in Osage County, which defines the reservation. Van Horn lived in a small cabin owned by a tribe member that was just across the street from the roundhouse once used for ceremonial dancing.

Having spent his first Princeton Seminary field education experience as a chaplain in Glacier National Park in Montana, Van Horn, who loves the outdoors, wanted to work with Native Americans. "I had this romanticized picture of the Osage—their intimate contact with the earth, naturally feeling the give and the take of nature," says the Oklahoma native who grew up in the city of Edmond.

A friend put him in touch with a Quaker member of the tribe, a community college teacher committed to the youth of her tribe. Her church had had an intern once before. The small congregation of twenty-five composed solely of Osage Indians—and those either under twenty-one or over sixty—holds weekly meetings for worship complete with hymns and a sermon by their pastor, David Nagle.

As the intern with responsibility for youth development, Van Horn's role was to nurture the faith and the future of the congregation's youth. Not an easy task. The congregation had no post-high-school-age leaders to serve as mentors for the youth. So Van Horn worked primarily with ten teens and some younger chil-

dren. "The reality is, the Osage kids are like all other teens," he explains. "Pop music and contemporary American youth culture are a



Above, Gavin Van Horn visits with one of his parishioners in the Osage tribe in Hominy, Oklahoma. Below is the reproduction of a watercolor drawing that Van Horn made of a Native American woman while he was on internship with the Osage people.

big part of their lives. Indian kids do not romanticize their own heritage and traditional lifestyle."

According to Van Horn, who identifies himself as nondenominational, the challenges of serving as a youth pastor on a reservation are similar to those of serving an inner-city youth ministry. "Youth in both contexts evidence lack of respect for elders and low motivation in school. And high alcoholism and divorce rates and absent fathers contribute to the hopelessness and suppressed anger among young people. On the other hand, strong extended family ties provide a support system on the reservation.

"Among the Osage, believing in God is a given. God is called Wakonta, the Great Mystery. Faith is expressed very widely," explains Van Horn, who majored in religion at Pepperdine University before coming to PTS.

His first challenge was finding ways to elicit response from the kids, who initially met his attempts with silence. It took a

Quakers and the Osage

The Society of Friends has been part of the Osage community since President Grant asked them to act as government agents on behalf of the Osage people. As a result, Quaker meetings were begun.

Van Horn says that in the early part of the twentieth century, the Osage were the wealthiest people in the world because of oil and gas rights held by the tribe. Their wealth was depleted by poor business management and the unscrupulous business practices of whites.

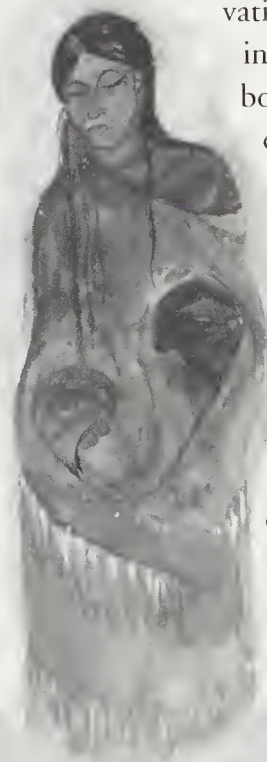
Osage County is presently two-thirds white and one-third Osage. Today, there are no full-blood Osage women of childbearing age.

while to earn their trust. He tried writing and directing a Christmas play. "I wrote a play that I thought the kids would want to be involved in, instead of having to be goaded into a few miserable practices for their parents' sake."

Not all went as planned.

"As expected, there were children who showed up the evening of the play who wanted to be included," he remembers. "About ten kids, six of whom I had never seen in the church before, ran through the aisles, punched their friends, and played with the organ sounds and the public address system. Midway through the first act I realized that a long silence was an indication that one of the kids with a key speaking part was AWOL. An awful improvisation ensued. During the second act, Gabriel's wings fell off, and an aspiring singer led the congregation a few words ahead of what I was singing, resulting in an awkward round. Afterward, during the short sermon, I realized that Mary and one of my manger animals were still in a side room, unable to come out. Before going to get them, I sat in

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Student Life

The Hopes and Fears of All the Years

by Kent Annan

Jesus was born in occupied Bethlehem and was for some time, with his parents, a refugee in Egypt. Flash forward two thousand years: Jesus' native land is still a place of refugees and military struggle. Two Princeton M.Div. students, Craig Hunter and Gloria Yi, recently worked among Palestinians in Israel on their field education internship assignments. They made friends, learned more about the political situation, and felt the violence rumbling through that contentious land.

As a high school senior, Hunter took a class on the Holocaust. His faith challenged, he went during college on a solo pilgrimage to Poland where he visited the sites of concentration camps. The visit was for him a religious experience as he identified, in so much as an outsider can, with the Holocaust. He realized, "There's part of me that's part of this—as perpetrator, victim, and bystander." He arrived with the question "Why do I suffer?" and left with the question "Why do *we* suffer?" Though he didn't find answers to all his questions about suffering, he found a profound sense of belonging in the knowledge that "God is

with us." Later he went to Israel for five months to study the Holocaust.

While he has not forgotten the horrors Jews have suffered, Hunter's perspective widened while living and working in Bethlehem for ten months. He now believes part of his life's work should be advocating for Palestinians "under Israeli oppression." He uses explosive terms like "slow-motion ethnic cleansing" and "apartheid" to describe the current situation that he believes was born from the suffering of Jews during and before World War II.

What caused the change? "It was hearing the stories of Palestinians," he says. "The shock is seeing the abandoned villages, going to clinics and hearing the stories of what

happens in the West Bank, learning more history, talking with some Israelis who are against the current treatment of Palestinians, spending time with a Palestinian coworker who's struggling to keep his land from being confiscated by the Israelis."

Hunter worked at the International Center of Bethlehem, a Palestinian cultural renewal center. He helped to coordinate groups of Western Christians who were visiting to learn more about the Palestinian situation, and in the process learned much about the local political landscape. He also taught English to Christian and Muslim Palestinians, finding himself sympathizing with their plight, if not their affection for Michael Jackson's music.

The intense year was not without beauty. Bethlehem was blanketed in snow for Christmas. During Holy Week, Hunter attended many worship services in



Craig Hunter



Gloria Yi

photo: Beth Godfrey

photo: Erin Dunigan

continued from page 4

the pew and could not stifle a laugh. Slowly, against my goal-oriented nature, the process became more important than the results."

A highlight for Van Horn and for the kids was a trip to Quivering Arrow, a Quaker camp. "It was a powerful experience," he says. "We worshipped with other Indian youth groups. We sang contemporary praise songs; the kids shared. It was emotional, tears of repentance flowed. Lots of hurt and pain was expressed as well as faith."

One of Van Horn's goals was to start a local chapter of United Native Indian Tribal Youth (UNITY) at Hominy. UNITY is a

national network that promotes personal development, citizenship, and leadership among Native American youth. Its goal is to combat wasted talent and negative peer pressure among Native American young people. "It connects Indian kids to their heritage and involves them in positive community activities," Van Horn says. The church now sponsors the chapter in Hominy.

Van Horn also led a weekly Wednesday night "Bible reading" group for older adults. "Every reading was followed with prayer and song, as well as a potluck meal," he says. "I appreciated the mistakes in pronunciation, the off-key songs, the concerns for health and for relatives that were expressed. The

meal was always a mystery. It could be smoked ribs and corn soup; it could be bologna sandwiches and ginger ale. But no one ever went away hungry."

Having lived with the Osage people, Van Horn is not so sure he wants to head for a Ph.D., his pre-internship goal, immediately. "I want to get dirty, do service for awhile, and consider other options. Religion applies the most outside of the classroom; that's where it gets to the heart of who I am." ■

Andrea Rodgers, PTS Class of 1997, is a member of Philadelphia Presbytery and serves as a parish associate at the Presbyterian Church of Chestnut Hill.

Student Life

Jerusalem—including one on Maundy Thursday in the Church of All Nations that was held in half a dozen languages. He spent Good Friday at a service in Gethsemane and then walking the Way of the Cross, the path commemorating Christ's way to his crucifixion. On Easter morning, he said of his attending as many services as he could squeeze in, "You want to drink it up." He went to the Mount of Olives at sunrise and to the Garden Tomb, perhaps where they laid Jesus' body, for a service. Celebrating the resurrection was "a thrill, one of the unbelievable joys of being there.... I needed that, because it was a difficult place to be."

Not long after Hunter left, Gloria Yi found herself north of Jerusalem in Ramallah, a Palestinian city that "Arafat uses as a kind of a capital." She had wanted to go to India, but ended up in Israel.

She wanted a place where different religions intermingled. She got that. Plus a war zone.

"I was completely ignorant of the political situation when I arrived," she says. "But when you live there and see the injustices, it's really hard to be apolitical."

In October, two Israeli soldiers were beaten to death in a Palestinian police station less than a block from where she lived and worked—a stomach-wrenching scene caught on video that made the evening news and headlines around the world. Still in some disbelief three weeks after being evacuated from Ramallah to Jerusalem to Cyprus to the United States, she drew a diagram on a scrap of paper to show how close the police station was to where she worked and lived. When the Israelis rocketed the police station and targets nearby, the house she was in shook.

"I was so cold," she remembers. "It was about seventy degrees Fahrenheit, but I was shivering with fear." A sweater and jacket hadn't helped.

For two months Yi had been teaching high school history and English at the

Quaker school in Ramallah. Though only there a relatively brief time, she felt strong bonds with colleagues, neighbors, and students.

On what turned out to be her last day in Ramallah, she told her thirty high school seniors to stay focused on their lesson about the Russian Revolution while things outside were coming to a boiling point. "We were taking a quiz on the Bolsheviks while this

[mob violence] was happening," she says, laughing at the absurdity of it. Gunshots, which were frequent at night but unexpected during the day, were punctuating the air. Class ended, students were dismissed, and she began grading the quiz. Teachers and students started rushing through the halls to the basement shelter. She asked why. "Two Israeli soldiers were killed," they said hurriedly. Yi remembers, laughing at her own naivete, "I was thinking, 'Well?' By this time, like a hundred people had been killed, most of them Palestinians. Then they started saying, 'Israel's going to retaliate!'"

Israel did retaliate. As explosions rocked, Yi and two colleagues huddled in the school director's house. They worked the phones, trying to gather information and figure out what to do. Yi called her brother in California and told him what was happening, told him that she loved him and their parents, told him to pray. She prayed a verse from Isaiah over and over—"No weapon formed against you will prosper"—and felt some peace.

After a few hours, Yi and her colleagues were evacuated to Jerusalem, where she stayed for a few days before going to Cyprus to await word of whether they could return to Ramallah. A sweater, jacket, and long, warm pants—the clothes she had grabbed while shivering during the bombing—were not ideal for the temperate island weather.

After two weeks, the Presbyterian Church (USA)'s personnel decided it was unsafe for Yi to return to Israel, so she returned to the U.S. On arriving home, she found the American media's perspective hard to swallow.

"It's hard to read that 'Israel is restraining

from using full force' when Palestinians are being killed in their homes," she says. "I have a hard time with U.S. policy, that we don't condemn some of Israel's actions. I have a hard time watching CNN or reading *Newsweek* because I think they're so biased. This is part of why my Palestinian students felt so frustrated, so much hatred, because of the distortion of what's happening."

On one occasion an open assembly at the school turned into a bashing of American policy that included seventh graders talking about suicide-bombers. Yi, the only American in attendance, felt like she had to say something. So nervously she walked up to the mike and did the only thing she thought she could: apologize. "I apologize that we've turned a blind eye to the injustices, that American-made bullets are killing you," she said. Some seemed grateful for her words. But not all. After Yi spoke for a few minutes, three teenage girls rose to say that Yi didn't understand the Palestinian struggle, the need to fight, and that they couldn't forgive or forget.

In a place full of too much holiness and too much horror and too much history and no clear way forward, both Hunter and Yi look back to one of Bethlehem's sons for hope.

"I struggle with hope, with trying to have hope and sometimes failing, with letting Christ be my hope," says Hunter as he considers how Jesus relates to the current plight of Palestinians. "This relates to the situation because, well, look at the utter waste of Christ's life. Look at the potential Christ had, and it just came to virtually nothing. And then it was over. But then the resurrection came out of this. Out of the disaster of Christ's life came something so unbelievably, incredibly, impossibly good! This hope speaks to the situations of the Palestinians and of us."

"I don't have dark, gloomy questions in the midst of the suffering," says Yi. "I think God is there. I think God cries. I think the mystery and revelation of Christ is in the life, death, and resurrection. I have to believe in the hope of the resurrection. I'm sitting here right now in despair...but I refuse to lose hope. And I want to give hope to my friends, to the Palestinians." ■

on&off Campus

Academy of Evangelism

PTS professor Jack Stewart welcomed the Academy of Evangelism in Theological Education meeting this fall in Princeton by invoking the Seminary's history: "You can hear the overtones of the patriarchs of 1812. You can hear Archibald Alexander, Samuel Miller, and Charles Hodge. You can hear the pain of the rift in the early twentieth century. But if you listen more deeply still, you'll hear a contemporary seminary. It's a place where the founders hoped learning and piety would be together and never be separated."

The academy works to keep involvement in evangelism and its development as an academic discipline together, unseparated. It is an organization for professors of evangelism in U.S. seminaries and theological schools. About sixty professors and pastors attended this three-day conference with the theme "The Gospel in Diverse Contexts." The last time the academy met on the Seminary campus was in 1985. Richard Armstrong, PTS professor emeritus, has long been a member and was, with Jack Stewart, one of this year's conference organizers.

Raymond Bakke, author of *The Urban Christian* and founder and senior associate of International Urban Associates, Inc., spoke with a contagious passion for cities, his stories jumping from city to city, leaping continents with the familiarity most people use to discuss towns in their area. He loves the city for its diversity and action, but not just that. In a seismic demographic shift in the last century, the people of the world are moving to cities—from 8% of the world population living in cities in 1900 to more than 50% today, he said. So the church needs to be there, in the cities, with the Gospel.

Malan Nel, professor of practical theology and director of the Division of Contextual Ministry at Vista University in Pretoria, South Africa, spoke about Africa. He used elaborate DNA-like graphs, though without the pretty swirls. The charts illustrated, like a study of DNA, the stuff of life: how evangelism changes people's lives. He spoke of the devastating problem of AIDS in Africa, saying that his continent needs "a ministry of faith for faith, of love for love, of hope for hope." Also pointing to the importance of context in evangelism, he made the devastating comment that "in South Africa the question is not whether there is life after death, but whether there is life before death."

"There's a bull market for spirituality [in America today]," said speaker George Gallup Jr. He discussed religious trends in the country, pointing to the great opportunity for the church, but also warning that much of today's spirituality "tastes great, but is less filling."

Speaking for Peace at the U.N. and in Ethiopia

Drum rolls broke the usual solemnity of the United Nations Assembly Hall when hundreds of the world's religious and spiritual leaders opened the U.N. Millennium Summit last August. Among the robed delegates filing into the hall was Abuna Paulos, wearing the white robes and jeweled pectoral crosses signifying his office as patriarch of the Ethiopian Orthodox Church.

Paulos, whom many PTS alums lovingly remember as a black-clad bishop working on his Th.M in the '70s or his Ph.D. in the '80s, addressed remarks on world peace to the gathered leaders. "Peace in itself emanating from God is of supreme value, and universal," he said. "To be at peace therefore means to uphold the truth and to practice justice. I believe the root cause for conflict, and the lack of peace and harmony in this world, is the failure to love God and the lack of love among human beings."

The patriarch knows of what he speaks. He has helped broker dialogue between his nation and its neighbor Eritrea about violent fighting along their borders after Eritrean independence from Ethiopia in 1993. Now Muslims, Orthodox Christians, Catholics, and Protestants from both countries are meeting to find peaceful solutions with help from diplomats in Norway and leaders of the All-Africa Council of Churches.

Back in Addis Ababa, Ethiopia's capital, and chairing the Ethiopian side of the dialogue, Paulos wants his nation and his church to be witnesses for peace to the rest of the world. "We will go anywhere, even to the moon, for peace. Nothing is more worthy than peace; if you have no peace, you have no life."



photo: Barbara Chaapel

Annual PTS Book Sale

Donate your old books to help seminarians to start building their libraries. At a great price, find books full of wisdom. Raise money for seminary libraries around the world. Is it possible to accomplish these three things at once?

The 2001 Princeton Theological Seminary book sale is being held Wednesday through Friday, March 7–9 in the Mackay Campus Center. Your book donations are needed, and can be dropped off at the Mackay Campus Center.

For more information, call 609-720-1620.

Faculty Accolades

On November 17, Point Loma Nazarene University in San Diego, California, presented PTS professor of homiletics and liturgics **James F. Kay** with its Alumnus of Point Loma award.

In August, **Inn Sook Lee**, PTS lecturer in Christian education, addressed participants at the summer retreat event for the Church of the Lord at Kwang Neung Seminar House near Seoul, Korea. The title of her lecture was "Caring Ministry and the Family Systems Theory." She also gave the keynote address for the Association of Korean Presbyterian Women of the Synod of the Northeast in New York City in September. Her address focused on the leadership role of Korean American women in the new millennium.

Mark Taylor, PTS professor of theology and culture, published a recent opinion article titled "Another Test for Justice, Philly-Style" in the *Philadelphia Daily News*. The article addresses a federal trial case about free speech.

Who Are the New Students in the M.Div. Program?

The Seminary welcomed 127 new M.Div. students to campus this year. Here is a statistical snapshot of the class.

Gender:
72 men (57%)
55 women (43%)

Marital Status:
59% single
41% married

Ethnicity:
13 Black (non-Hispanic)
7 Asian/Pacific Islands
7 Hispanic
5 Other
32 total minority students (25%)

Presbyterian students: 68 (54%)

on&off Campus

Faculty Publications

Max Stackhouse and **Peter Paris** have contributed to *Religion, Pluralism, and Public Life: Abraham Kuyper's Legacy for the Twenty-first Century*, which was edited by Luis E. Lugo and published by Eerdmans.

Patrick Miller authored *The Religion of Ancient Israel* (Westminster John Knox Press). Miller also has a book of essays coming out soon: *Israelite Religion and Biblical Theology* (Sheffield Academic Press).

Max Stackhouse and **Scott Paeth** (PTS Ph.D. candidate) have coedited, with Tim Dearborn of Seattle Pacific University, *The Local Church in a Global Era: Reflections for a New Century* (Eerdmans). **Rick Osmer** is one of the contributors.

Brian Blount and **Leonora Tubbs Tisdale** have coedited *Making Room at the Table: An Invitation to Multicultural Worship* (Westminster John Knox Press). All the contributors are PTS faculty.

The Cambridge Companion to Karl Barth—edited by John Webster and published by Cambridge University Press—

includes contributions by **George Hunsinger** and **Bruce McCormack**.

The Oxford Companion to Christian Thought, containing more than 600 entries, has just been published by Oxford University Press. Three PTS faculty members contributed to the project: **Diogenes Allen** on "Philosophy," **James F. Kay** on "Rudolf Bultmann," and **Bruce L. McCormack** on "Karl Barth."

Books Finally Arrive!

In the last issue we reported that 1000 donated volumes were lost on the way to the Institute of Theology at Eglise Evangelique Presbyterienne du Togo in West Africa, the institute where Kossi Ayedze, a 2000 Ph.D. graduate, is now on the faculty. They have been found! The books are now part of the library for this growing seminary in Togo.

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Mestizaje: The Beauty of Dappled Things

by Donnie Mitchell

Dr. Francisco Garcia-Treto, PTS trustee and professor of Old Testament at Trinity University in San Antonio, Texas, delivered the joint PTS/Hispanic Theological Initiative (HTI) lecture in October. His address was titled "Mixed Messages: Encountering *Mestizaje* in the Old Testament." A native of Cuba, he is a guest professor at PTS this year.

Working from a literary approach to the Bible, Garcia-Treto combined humor and scholarship to describe a theological application of *mestizaje*, originally a term given to a kind of stew with various vegetables, meats, and other ingredients. In the stew, the diverse ingredients can still be identified and tasted individually in their common sauce. He then used the term to refer to the mixture of ethnic, cultural, and racial identities in America.

Garcia-Treto explained that the *mestizaje* community recognizes every human being as a subject that can only be known through "love." Using the Book of Ruth as a framework, he explained that *mestizaje* is "a community that is open to other races and cultures, and one that rejects

self-sufficiency and uniformity."

With a mission to identify and highlight the best scholarship among leading Hispanic theologians in the United States, HTI has awarded 112 fellowships to date.

Donnie Mitchell just graduated from PTS with a Master of Arts in education.



photo: Erin Dunigan

During his lecture, Garcia-Treto cited Gerard Manley Hopkins's poem "Pied Beauty" (1877) to illustrate *mestizaje*. Its verses celebrate the beauty, necessity, and unity in diversity.

"Pied Beauty"

Glory be to God for dappled things—

For skies of couple-color as
brinded cow;

For rose-moles all in stipple
upon trout that swim;

Fresh-firecoal chestnut-falls;
finches' wings;

Landscape plotted and pieced—
fold, fallow, and plough;

And all trades, their gear and
tackle and trim.

All things counter, original,
spare, strange;

Whatever is fickle, freckled, (who
knows how?)

With swift, slow, sour, adazzle,
dim;

He fathers-forth whose beauty is
past change;

Praise him.

on&off Campus

Prophet of the American Church

Historian John Piper met Robert E. Speer in the 1960s when Piper was writing a book about the American churches during World War II. Now forty years later Piper has written the first comprehensive biography of the churchman he considers "one of the most remarkable personalities in the history of Christianity in America."

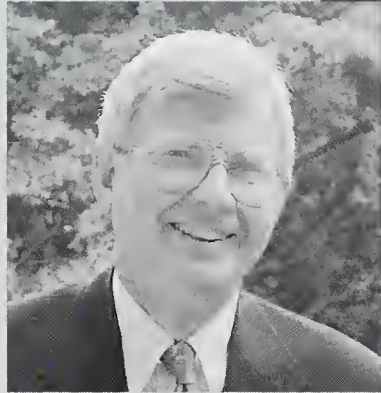
The book, *Robert E. Speer: Prophet of the American Church*, was published in October by Geneva Press, and Princeton Seminary is thrilled that the man it honors in the name of its library will be more widely recognized for his myriad contributions to the church.

Piper, who teaches history at Lycoming College in Williamsport, Pennsylvania, waxes eloquent about the man whose prophetic leadership in the church has been largely understated. "Speer became the outstanding missionary statesman of his era and one of the foremost American church leaders," he writes. "In a dramatic conversion experience during his college years [at Princeton University], he heard God call him to be a foreign missionary. He understood himself to be a minister from that moment and never wavered from his call. At virtually every turn in his life he was in a position of leadership, chosen by others to be one of a small handful of spokespersons or called to the front as the leader."

Speer was a student at Princeton Seminary for one year, but left in 1891 to become assistant secretary of the Presbyterian Church's Board of Foreign Missions. He went on to become the board's secretary and to take missionary trips and attend missionary conferences throughout the world—in Mexico, South America, India, Persia, China, Japan, and Korea. He participated in the founding meeting of the Federal Council of Churches and later served as chair of its Commission on Foreign Missions.

Piper also highlights Speer's important role in the history of the Seminary. He was elected to its board of directors in 1914 and to its reorganized board in 1929, and in 1937 became the board's chair.

"One of Speer's favorite people was John Mackay," Piper recollects. "Speer heard him lecture in Edinburgh, Scotland, and later said he was the greatest man he ever knew. One of the things that Speer felt best about was chairing the committee that called Mackay to Princeton's presidency. When Robert



John Piper



Robert E. Speer

Speer died, Mrs. Speer wrapped up his robe and sent it to John Mackay, it was like he had been passed the mantle."

As its title reveals, Piper's book lifts up Speer's prophetic role as an ecumenist and churchman. "Robert E. Speer was frequently described by colleagues as a prophet of God," he writes. "A prophet can be a person who sees the future. Many believe he did that, in his vision of the role of women in the church, his conviction of the need for churches to confront and help resolve racism, and his belief in the centrality of the ecumenical movement in the life of the church. A prophet can also be one who has a gift of spiritual insight. [Speer's] gift was insight into the life and ministry of Jesus Christ."

Ordained as an elder but never a minister, Speer was nonetheless chosen as one of the leading preachers in America by *The Christian Century* in 1924. He was also elected as moderator of the Presbyterian Church, his denomination's highest office.

His biographer finds a likely explanation for Speer's relative anonymity since his death (in 1947) in Speer's conception of himself and his attitude toward his ministry. "He was very modest and often withdrawn in the face of public recognition or honors. He accepted academic honorary degrees but did not use them or any titles in his personal address. He began a family history in the 1930s but refused to write an autobiography."

So, according to Piper, what appears to have been legitimate modesty has led to histories of the American church that have omitted mention of Speer, to their own disadvantage.

He hopes that his book will offer redress.

Robert E. Speer: Prophet of the American Church is available from Princeton Seminary's Theological Book Agency at a cost of \$29.71.

A Grand Inauguration

Pianist Jay H. Cho inaugurated the new Steinway grand piano in Miller Chapel with a recital on December 9 to a packed audience. The piano is a gift of the Rev. Dr. Sun Hee Kwak, pastor of So-Mang Presbyterian Church in Seoul, Korea, and his congregation of 35,000 members. Kwak is a 1965 graduate of the Seminary and was named Distinguished Alumnus in 1996. Kwak's son, the Rev. Dr. Joseph Kwak, associate pastor of So-Mang Presbyterian Church, also a PTS graduate, came from Korea to attend the recital.

Cho, a twenty-nine-year-old who began piano studies at the age of five in his native Korea, graduated from The Julliard School in New York City and made his debut in Carnegie Hall's Weill Recital Hall in 1993.



photo: Beth Godfrey

Spring Ahead with Barth!

Princeton's Center for Barth Studies has scheduled three conferences this spring on Karl Barth's theology for preaching and prayer.

March 2-3 Northeast/Boston area
Campion Renewal Center, Weston, Massachusetts

March 16-17 Midwest/Holland, Michigan area

Haworth Conference Center, Holland, Michigan

April 20-21 Southeast/Atlanta area
Harrington Center, Columbia Theological Seminary, Decatur, Georgia

For more information or to register, contact the Center for Barth Studies at 609-252-1715 or barth.studies@ptsem.edu.

on&off Campus

Scholarship Initiated with \$100,000 Gift

Many people intend to support causes and institutions they care about by leaving money in their wills. Two PTS alumni/ae, a clergy couple from the Class of 1983, were moved to act sooner! They have given a gift of \$100,000 to establish a scholarship endowment fund at the Seminary.

In a letter accompanying their gift they wrote: "We both feel such a strong desire to help provide quality theological education for leaders and churches in developing countries, and especially for women who feel called to pastoral or teaching ministry in their homelands. A scholarship to one of the finest seminaries in the

country seemed a great way to act on our values and passions. Our original intention was to leave money in our wills to establish a fund after our deaths, but as time went on, we thought 'Why are we waiting?' It brings us so much joy to act now and begin to see the fruit of this investment in current and future church leaders around the world."

Each year the fund will assist one foreign national woman "of deep Christian faith, who has a vision and commitment to ministry in her country of origin."

For additional information about creating scholarship endowments at PTS, contact the Office of

Seminary Relations at 609-497-7750 or visit the Seminary's web site at www.ptsem.edu and click on "Give."

You ask, "Why?"

*Once upon a dream,
Yes,
reverberates around the globe.*

*Sacred imagination
blossoms
there and here.*

—written by one of the donors

New Director of Student Relations

Catherine Cook Davis, a 1985 PTS M.Div. graduate, is the new director of student relations in the Office of Student Affairs. On board since October 9, Davis sees her primary role as "supporting students both academically and pastorally, while working with their respective denominations and judicatories to make the ordination process as unproblematic as possible."

Having served as a healthcare chaplain for more than fourteen years and then most recently as an interim associate minister for pastoral care, she describes her new position as a "wonderful joy thus far." She will complete a D.Min. at The Lutheran Theological Seminary in Philadelphia in the spring. Her research focus is healing techniques in pastoral care. Davis is married to the Reverend David Davis, who is the new pastor at Princeton's Nassau Presbyterian Church and a Ph.D. candidate at PTS.



photo: Chrissie Knight

Finding a Niche

"You never know where a work of art will take you," says sculptor Thomas McAnulty, whose exhibit "Niches" graced the Seminary's Erdman Gallery in the fall.

Addressing gallery visitors while himself standing in a niche in the Erdman foyer, he explained that ten or fifteen years ago when he was "trying to figure out a way to put figures together" he decided to make small figurines so that he could move them around to study positions for a larger piece. "I started enjoying what they looked like and decided to put one in a niche. That probably goes back to being raised a Catholic," he laughs.

But almost immediately McAnulty rejected the idea: "If I do this, I'll be considered a religious artist!"—a description he wanted to stay as far away from as possible. The idea wouldn't let him go, though. "I started carving niches and thought I ought to do an Annunciation, a Visitation," he says. "I think I was feeling my way into the imagery of my childhood religion."

Using wax, he molded a small annunciation piece. His New York gallery dealer liked it, so McAnulty kept going, putting



chairs, brooms, tables, and more figures into his niches, now of stone and bronze. He liked "the mystery of the figure in relationship to the mystery of the object."

Now he no longer flinches when called a religious artist. "My figures, images, niches are about me, not about my career," he says. "You do your art because you have to do it, not because it gets you on the cover of *Art in America*."

Ironically, however, McAnulty's career took off in ways he did not envision. He was contacted by St. Meinrad's Church in Indiana to design an altar that when built won the 1998 Bene Award from *Modern Liturgy*. ("It was such an exciting pro-



photos: Chrissie Knight

ject," he says. "I read the Bible and did sketches, and went to talk to the monks about theology and I was happier than I'd ever been!") His work also appears in the illustrated version of Thomas Moore's *Care of the Soul*.

Now he is pleased to have had concurrent shows at the Seminary's Erdman Gallery and at a gallery in Soho. "Today you can throw hay in a corner and call it art, or you can make an altar for monks and call it art. Anything can be art, but not everything is art. What's important to me is that what you do as an artist has some kind of worth in the society you live in."

on&off Campus

Endowing Theological Education for Women

In every part of the world, the number of women involved in theological education is growing. Yet, according to PTS alumna Nyambura Njoroge (1992 Ph.D.), financial limitations prevent many dedicated and qualified women from southern hemisphere countries and from Central and Eastern Europe from receiving the education they need to be leaders in the church.

Njoroge, who is executive secretary for ecumenical theological education for the World Council of Churches, hopes that PTS alums and the women and men with whom they do ministry can help.

How? By supporting the Sarah Chakko Theological Endowment Fund.

Named for an Eastern Orthodox educator from India who was the first woman president of the World Council of Churches, the fund was inaugurated in 1998 when the Ecumenical Decade of Churches in Solidarity with Women concluded in Harare, Zimbabwe. Its goal is to raise a capital endowment of three million dollars over a five-year period from individuals and institutions. The endowment will support theological formation for both lay and ordained women in three areas: Bachelor of Divinity degree programs at ecumenically committed seminaries (usually undertaken in the student's home country) that are sensitive to women's theologies, the international feminist Doctor of Ministry program at San Francisco Theological Seminary, and short-term ecumenical seminars.

Those who wish to make a contribution or to learn more can contact Njoroge at the World Council of Churches, P.O. Box 2100, 1211 Geneva 2, Switzerland, or by email at nn@wcc-coe.org. Checks can be made out to the World Council of Churches, marked clearly "for the Sarah Chakko Fund," and sent to the above address.

Life and Death

by Jon Paul Sydnor

Last September 250 Christians, Jews, and Muslims gathered at Princeton's Nassau Presbyterian Church to attend Dilemmas on the Death Penalty, a conference sponsored by Interfaith Communities. Among them was Sister Helen Prejean, author of the book *Dead Man Walking*, later turned into a box office hit movie of the same name. Prejean was the keynote speaker. Two Princeton alumni who have long worked to free those wrongfully convicted of capital crimes were also featured speakers.

As a PTS student in the late '50s, Stan Tate, who now lives in Moscow, Idaho, volunteered to do field work in the Trenton State Prison. While working on death row, he met Bland Williams, who was convicted of using a baseball bat to kill a night watchman. Tate intuitively trusted Williams and began to research his conviction. After much work, another inmate eventually confessed to providing false testimony at Williams's trial. Eventually, after years of legal wrangling, Bland Williams was spared the electric chair, but only after having served seventeen years in prison for a crime that Tate insists he did not commit. As a result of this experience, Tate is now an opponent of all capital punishment, simply due to the inevitability of killing an innocent person. "We almost put two innocent men to death," he warns. Today he still struggles to prevent that atrocity. At the conference he spoke briefly and introduced Williams, who told his story of narrowly avoiding execution.

Jim McCloskey, M.Div. Class of 1984, spoke about Centurion Ministries, an organization he founded that is run from an



Sister Helen Prejean

photo: Chrissie Knight

office in Princeton and that is dedicated to freeing innocent people who have been sentenced to death or

to life in prison. He came to this work through an experience similar to Tate's. Also working at Trenton State Prison, like Tate he encountered an inmate and became convinced of that inmate's innocence. Working to free him, McCloskey found not only a broken legal system but a compelling vocation. Since 1983, Centurion Ministries has freed twenty-five factually innocent people from prison, two of whom were on death row. Each case costs an average of \$300,000 and takes three to ten years of work by lawyers, investigators, and forensic experts. "It's a long, laborious process," explains McCloskey.

While working on individual cases, McCloskey also expresses concern about the death penalty as a practice. In the twenty-five years since the reintroduction of capital punishment in this country, more than 500 people have been executed; but during that same period, eighty death row inmates were exonerated. McCloskey has encountered many factors that contribute to false convictions: shoddy police work, police perjury, juror presumption of guilt, coerced testimony, falsified confessions, prosecutorial misconduct, incompetent defense counsel, manipulation of evidence, and racism. Most disturbingly, he says, few involved in the legal system seem concerned about these problems: "Ninety-nine percent of the time, when it comes to light that an innocent person has been convicted, there's not even a slap on the wrist. The people responsible just go about business as usual."

Jon Paul Sydnor is a 1999 PTS graduate.

Of Bibles and Scholarships

Dr. Daniel Theron, PTS Class of 1950 (Ph.D.), is committed to Princeton Seminary's mission of preparing men and women to be witnesses to God's kingdom. He is also committed to sharing the message of the coming of that kingdom throughout the world, and particularly in his homeland of South Africa.

To make those two commitments concrete, he has made a major gift to the Seminary to establish the Daniel Johannes Theron Endowment Fund.

The fund will support future PTS students by providing financial aid to students through scholarships in honor of the Class of 1950, and at the same time will

provide for the distribution of Bibles in South Africa.

"The essential message of the Bible is God's love for his children, the coming of his kingdom, and the requirement that love should reign among his children," says Theron. "Yet in sub-Saharan Africa, and especially in the Republic of South Africa, the culture of violence is much in evidence. The Bible has spoken forcefully to the human heart and mind through the ages and still speaks to mankind today. I want to support the Bible's speaking within South Africa."

Thus part of the endowment will go to the Suid-Afrikaanse Bybel Genootskap (South African Bible Society) for the cost of acquiring and distributing Bibles in South Africa, as well as Namibia, for mis-

sionary purposes, regardless of denominational affiliation, in any language or dialect as needed. Theron has suggested that the Bibles be given as Christmas gifts and at confirmation services.

Theron has also just published a 256-page book titled *Out of Ashes: The Boers' Struggle for Freedom through the English War 1899-1902* that can be ordered from the Seminary's Theological Book Agency. It deals with the spiritual and social struggles of that war. He is also preparing for the publication of a book of prayers and has just finished a life of Christ on which he has been working for the past forty years.

Theron was on the faculty of the Seminary in the New Testament department in the 1950s.

on&off Campus

Alumni/ae Events Winter/Spring—2001

Sunday, January 21

Houston, Texas—President Gillespie preaching at the First Presbyterian Church

Friday, February 2

Birmingham, Alabama—Reception for alumni/ae attending APCE Annual Meeting and Birmingham area alumni/ae at the Sheraton Birmingham from 5:00 to 6:30 p.m.

Friday, February 9

Fairfax, VA/Washington DC—Luncheon Gathering at Providence Presbyterian Church, Fairfax, from noon to 2:00 p.m.

Sunday, February 11

Potomac, Maryland—President Gillespie preaching at Potomac Presbyterian Church

Sunday, February 18

Venice, Florida—President Gillespie preaching at Trinity Presbyterian Church

Tuesday, March 6

Scottsdale, Arizona—Luncheon Gathering at Valley Presbyterian Church from noon to 2:00 p.m.

Sunday, March 11

Newport Beach, California—President Gillespie preaching at St. Andrews Presbyterian Church

Remember Princeton Seminary in your will

Monday, March 12

San Diego, California—Breakfast Gathering with President Gillespie at Stadium Marriott Hotel from 9:00 to 10:30 a.m.

Monday, March 12

Gainesville, Florida—Luncheon Gathering with Professor Pat Miller at the First Presbyterian Church from noon to 2:00 p.m.

Tuesday, March 13

Los Angeles, California—Luncheon with President Gillespie at Monte Vista Grove Retirement Community from noon to 2:00 p.m.

Tuesday, March 13

Los Angeles, California—Dinner Gathering with President Gillespie at La Cañada Presbyterian Church from 6:30 to 8:00 p.m.

Wednesday, March 14

Santa Barbara, California—Luncheon Gathering with President Gillespie at the First Presbyterian Church from noon to 2:00 p.m.

Sunday, April 22

Jacksonville, Florida—President Gillespie preaching at Palms Presbyterian Church, Jacksonville Beach

Monday, April 23

Jacksonville, Florida—Breakfast meeting from 9:00 to 10:30 a.m. Site to be determined.

Monday, April 30

Philadelphia, Pennsylvania—Luncheon Gathering with President Gillespie at Old Pine Presbyterian Church from noon to 2:00 p.m.

Sunday, May 6

Omaha, Nebraska—President Gillespie preaching at Dundee Presbyterian Church

Sunday, May 6

Omaha, Nebraska—Reception with President Gillespie at West Hills Presbyterian Church from 4:00 to 5:00 p.m.

Monday, May 7

Pittsburgh, Pennsylvania—Continuing Education and Dinner Gathering with faculty and President Gillespie, Third Presbyterian Church, from 4:00 to 7:00 p.m.

Thursday and Friday May 24–25

Princeton, New Jersey—Annual Alumni/ae Reunion on the Seminary campus

Wednesday, June 13

Louisville, Kentucky—Annual General Assembly Luncheon from 11:00 a.m. to 1:30 p.m.

Poetry That Sings by Donnie Mitchell

Michael Hegeman, PTS lecturer and Ph.D. candidate in homiletics and composer-in-residence with the Lauda! Chamber Singers, recently composed a three-movement piece dealing with requiem texts for a concert of sacred music at the First Presbyterian Church in Pitman, New Jersey. He is also a sort of unofficial composer-in-residence for PTS. Working in conjunction with professors Charles Bartow and Robert Lanchester, he has found incidental music for theatrical productions and has composed numerous pieces for the PTS choir.

Last summer Hegeman taught in Israel before returning to PTS in the fall to con-

tinue working on his dissertation and other compositions. In February, he will be a leader for the Center of Continuing Education event titled "The Faces of Mary" that will include Seminary and Princeton University choirs.

For his recent composition, Hegeman incorporated two modern poems with sacred texts—one written by Bartow, PTS professor of speech communication in ministry, and another by Walt Whitman—for the Lauda! Chamber Singers Summer Concert series.

Dr. Bartow's "Sonnet on Grief" (below) was a part of this production.

*I think I'd rather curse my God and die
Than bear the empty silence grief
imparts*

*To those who cannot grieve, whose
grieving starts*

*No flow of thought, no feeling deep or
high,*

*No fretting for what might have been,
no sigh,*

*No discontent, no working of the arts
Of grief, no poetry of rage, no darts
Of perfect hate. So venture this: To try
The silence with a silence dreadful, still,
A still-life gesture, vacant, dumb and
cold,*

*Indiff'rent, vast and deep as silent night,
More quiet, more reserved, more terse,
more chill*

*Than death. I'd grieve grief with a
silence bold,*

*A curse on empty night till God speaks
light.*

on&off Campus

PTS Corner of History: Miller Chapel

by William O. Harris, librarian for archives and special collections

For 166 years Miller Chapel has been the center of intense emotions and quiet reflections offered in the presence of God: weddings, baptisms, ordinations, funerals, inaugurals, communions, deep personal prayers, flashes of divine illumination, and solemn life-changing answers to the Spirit's call. Since 1834, every weekday during the academic year, with the exception of last year when the chapel was undergoing renovation, the Seminary community has gathered there for daily worship and spiritual renewal. Until the Second World War, church services were also conducted there each Sunday morning and evening. Although the chapel could tell countless stories, I have selected two events to illustrate its interior life.

The Reverend Joshua Russell, Class of 1867, recalled many years afterward the extraordinary service in the chapel on Saturday morning, April 15, 1865. "The news of the assassination of President Lincoln convulsed the Seminary like an earthquake. Upon hearing the news from students, Dr. Charles Hodge burst into a flood of tears uttering 'my poor country'.... About an hour later the bell rang and the professors and students gathered in the chapel. There Dr. Hodge prayed, and such a prayer. Not the words, for we could not always follow them, the petitions began and ended with a sob, and his great heart seemed to break with the weight upon it. He wrestled with the

angel as did Jacob that he might learn the secret of God's dealings with us and wring from him the promise of peace for our stricken land. His voice as I heard it that day we wept for Lincoln has come to me a thousand times since."

Another event in Miller Chapel that marked the memories of many who were there occurred on a morning in early January 1945. The service was conducted by Professor Otto Piper, who had come to Princeton from a German university in 1937 to teach New Testament. Following Dr. Piper's prayer, President John Mackay arose to give the announcements, as was

his custom before the last hymn, and concluded by saying that Dr. Piper had something more to share. Dr. Piper quietly read a telegram to the congregation from the War Department informing him that his eldest son, Gerd, a member of General Patton's Army in France, had been killed in action on Christmas Eve in the German attack known as the Battle of the Bulge. In their letters, several alumni recalled that Professor Piper had a class on I John immediately after chapel. The students, shocked by his revelation, did not expect him to appear. "After opening the class with prayer, he began his lecture on I John 3 and chal-

lenged the class that day by that beautiful passage about God's love and peace. It was a peace into which Dr. Piper himself had passed. He shared with us the love by which we know that we have passed from death into life," wrote the Reverend Manfred Geisler, Class of 1946.

"How awesome is this place! This is none other but the house of God, and this is the gate of heaven." Genesis 28:17



photo: Beth Godfrey

Building Bridges

The Princeton Theological Seminary Institute for Youth Ministry has been awarded a grant from Lilly Endowment Inc. for a three-year project titled Bridges: Linking Theological Education to the Practice of Youth Ministry. The project is designed to develop strategies of support and education for those making the transition from seminary to professional ministry.

It will also develop a body of research on effective, life-giving practices of youth ministry. In response to the high burnout rate in the field of youth ministry, the Bridges Project will focus on the discovery and implementation of alternative approaches to ministry through which leaders and young people thrive. The project's hypothesis is that developing life-giving practices of ministry during the earliest years of pastoring "offers both youth and pastors a framework for ministry that can be sustained—and is sustaining—over the long haul," explains the Rev. Leslie Dobbs-Allsopp, project coordinator.

The project design includes a pilot program of support and theological education for new pastors making the transition from seminary to call (beginning with the Class of 2001). Participants will be nominated by administrators and professors from several theological institutions. The project will also involve surveys and focus groups with a set of pastors who have been serving for one to three years in youth ministry, and with a cohort of pastors who have been thriving in youth ministry for more than five years.

For more information about the Bridges Project (especially if interested in participating in a focus/survey group), please email leslie.dobbs-allsopp@ptsem.edu.

All Things *Bright & Beautiful*

Miller Chapel and Scheide Hall Give Glory to God



by **Barbara A. Chaapel**

*“O Living Word, as you once spoke,
come now and speak anew.
Reveal your way, your truth, your
life, give thought and insight true.
With open hands and flaming hearts
we gather in this place
To learn of you, be led by you, and
know you face to face.”*

Singing these words of a hymn written by PTS alumnus and trustee Fred R. Anderson and set to music by John Weaver, the Princeton Seminary community rededicated Miller Chapel in a moving service on October 9. Other than for the opening convocation of the academic year in September, when the still unfinished building was the site of worship, the dedication service marked the first time the Seminary community had gathered in its historic sanctuary for more than a year.

Board of Trustees chair Robert Adams preached a sermon titled “Holy Places,” recalling the sacred history of the chapel that has graced the Seminary campus and been its spiritual center since 1834. Renovated no fewer than four times (in 1874, 1933, 1964, and 2000), Miller Chapel today welcomes worshippers to a larger, light-filled sanctuary with a central pulpit and communion table and with astonishing acoustics for its new organ and grand piano.

President Gillespie brought greetings to the Seminary community, invited guests, and visitors, with warm thanks to the many donors (alumni/ae, trustees, faculty and staff, friends, foundations, corporations, and churches) who made the buildings a reality. As of December 31, 2000, \$7,125,200.04 had been received to support Miller and Scheide. The project, as is true with many renovation and construction projects, exceeded its original budget by more than twenty percent.

“I am pleased how well the renovation retrieves the original ‘one-room’ meeting-house, while preserving intact the marvelous detailing, Corinthian columns, and Greek Revival fixtures of the 1933 alterations,” says James F. Kay, professor of homiletics and chair of the renovation committee. “To see the sturdy, elevated pulpit and the substantial Lord’s Table centered together in the midst of the congregation clearly communicates the centrality of Word and Sacrament for Christian worship.”

Seminary archivist William Harris agrees with the high praise for the renovation. “The chapel renovation has surpassed all my expectations,” he extols. “The original beauty of the place has been enhanced handsomely by the use of rich, lively color and the introduction of period chandeliers. The place is literally radiant both by night and by day with a warm, inviting, and even numinous light. One feels drawn here for personal meditation as well as for public worship.”

Coming from a historian, that is high acclaim indeed. Harris has studied the earlier incarnations of the building and knows that

architects, builders, and planners alike worked hard to preserve the vision of its original architect, Charles Steadman. Like the original building, the chapel today unites celebrants, choir, and congregation, emphasizes the centrality of the preached word with the central pulpit, and places the communion table at the same level as the congregation.

“The simplification of the east end, which has left nothing but table, pulpit, and organ, has also contributed to a deeper sense of reverence in the chapel,” Harris says. “There is much less architectural and liturgical distraction now so that one can focus on the service with greater ease. I think the founders and early fathers of the Seminary would be very happy indeed!”

One of those early fathers, Professor Charles Hodge, gave a “discourse” at the first rededication of Miller Chapel in 1874. He chose as his topic preaching. “Two things are included in preaching,” Hodge said. “First, the communication to be made is of the nature of the message. The preacher is a herald, and the office of a herald is to proclaim what he is commanded to announce. And so ... the preacher is the messenger of God.

“The second idea included in preaching is that it is a method of oral instruction. It hath pleased God to make the proclamation of the gospel by the living teacher the great means of salvation. Other methods of instruction are important; this is indispensable. God has so made us that the human voice is the most effective instrument for conviction and persuasion. Therefore it is

that God has adopted it as his great instrument in saving [men].”

Following in Hodge’s footsteps, many of the future teachers and preachers of the church will discover their calling through the pulpit and pews of Miller Chapel.

But not through word alone. Also through music.

Miller Chapel is now adorned by the new Joe R. Engle Organ, a tracker organ built by Paul Fritts of Tacoma, Washington. It is Fritts’s first major organ on the East Coast.

No two people are happier about its presence than the man whose gift made it possible, Joe R. Engle of New York City, and the man who will play it, the Seminary’s director of music and organist, Martin Tel.

Tel gives great credit to Fritts. “Paul did the work of a master organ builder, and now the organ takes on a life of its own; it sighs with sounds deeper than words.” He explains that a tracker organ is a mechanical-action organ, where each key is attached to a thin strip of wood that links the keyboard to the pipes. Through a complex series of connections, a tracker opens a valve that lets air into a chamber beneath a pipe.

“A tracker organ is symbolic of simplicity,” Tel says, “though it is not a simple organ. The way the organ works is in a way analogous to the movement of the Holy Spirit. If you open yourself to this instrument, it will speak to you, move you.”

Tel’s colleague and world-renowned organist Joan Lippincott, who recently retired as the organist at the Princeton University chapel, will play the inaugural recital on the Engle Organ at a colloquium on the place of the organ in Christian worship in early February. She was moved to tears when the organ was physically moved into the chapel, pipe by pipe, in the fall. “This is an amazing day,” she said. “I think it’s symbolic of a new life, a new presence at the Seminary. It will be a leader in worship that moves people. My life has been about music and worship, and I’ve been waiting for such a moment as this when such a great instrument would arrive in Princeton.”

One of Lippincott’s fond memories at the Seminary was of a service where she played a hymn on the first chapel organ and the students “sang so loudly the organ couldn’t be heard.” Her impression is that “PTS has been a singing place,” and she looks forward to “our singing together—the new organ, the choir, and the community.”

Tel agrees. He believes that the chapel has exceeded expectations for acoustics for hymn singing and organ playing. “We made some improvements, but the greatest acoustical assets were inherited from the old building: hard surfaces, century-old walls and ceiling, classic shape, balcony.

“The elimination of the narrow chancel with the added air volume [that were part of the renovation] is icing on the cake,” he says. “The old nave of the pre-renovation chapel always enjoyed marvelous acoustics for singing. Now with the new configuration the organ and choir may join with the congregation in revelling in the joy of resounding music.”

Even the organ builder has passionate words for the chapel. “The organ is totally dependent on the room,” says Fritts. “A great organ can’t work in a bad room. Here in your chapel, the room gives the worshipper a wonderful sense of envelopment. You know where the sound is coming from, but you feel enveloped by it at the same time.”

Kay is thankful for the other ways in which the building is hospitable. “I am grateful for the new provisions, like the elevator, the widened aisles, and the special seating, for individuals challenged with disabilities. These features symbolize the Seminary’s continuing commitment to hospitality for all of God’s children.”

Scheide Hall, a new companion building to Miller Chapel that will be open and in use for the second semester, also includes handicapped-accessible bathrooms and elevators. It houses offices for Tel, for the director of student counseling, Nancy Schongalla-Bowman, for the acting chaplain, Eric Springsted, and for the chapel secretary, Carol Belles. On the second floor is a large light-filled room for choir rehearsals and

musical recitals, and outside, between Scheide and Miller Chapel, there will be a lovely outdoor meditation garden with amphitheater seating.



photo: Chrissie Knight



photo: Chrissie Knight



photo: Beth Godfrey

From a workman’s glove to new pews constructed with space for wheelchairs to radiant Italian chandeliers, the Miller Chapel renovation was a labor of love.

Named to honor the family of longtime Princeton Seminary trustee and benefactor William H. Scheide and his wife, Gertrude, Scheide Hall was dedicated in ceremonies on October 9. Former Board of Trustees chair David B. Watermulder told the large crowd gathered on the windy fall afternoon that William Scheide’s father, John, had been a trustee of the Seminary from 1939 to 1942. He was a collector of rare books and manuscripts and owned one of the world’s largest collections of rare Bibles. His son William, a

musicologist, followed in his footsteps, becoming an avid book and manuscript collector as well as a leading interpreter of the music of Johann Sebastian Bach. He owns one of the largest collections of Bach manuscripts in the world and was the founder and director of the Bach Aria Group, which has performed concerts internationally.

"How fitting that at the dawn of this new century," said Watermulder, "we highlight two significant developments in the life of the church in honoring Bill Scheide: the increasing emphasis on the relationship of the arts and religion and the enlarging role that laypeople play in the life of the church. Here in this beloved quadrangle, we add our twenty-first-century statement, as this first building of the twenty-first century takes its place next to these buildings of the early- and late-nineteenth century."

Former moderator of the General Assembly of the Presbyterian Church and former PTS professor of Christian education Freda A. Gardner was the first to pray for the building and those whose lives and ministries it would support.

"How lovely are your dwelling places, O God," she prayed during the dedication. "We meet you here

today where the beauty of design and crafts have met the beauty of stone and mortar and glass, where generosity and resources have made of vision and prayer a dwelling place dedicated to your glory.

"Giver of every good and perfect gift, in gratitude and thanksgiving we dedicate this building to your everlasting glory, praying that we and our successors and all who dwell within it may know your abiding presence and grow more and more in Christ."

Many who planned, worked, raised money, and prayed for the chapel and Scheide Hall over the last two years "grew in Christ" as they did so. Tony DiGiacomo, supervisor of construction, was the first one on the site after the job was awarded to

Haverstick-Borthwick. As he was removing pews in the chapel balcony, he found an old Bible in the back of one of the pews. "I got interested in reading it," he said, "and began reading at Genesis and got all the way through Mark during the months of this job." He read in the construction trailer at the beginning and end of each work day, and one day President Gillespie walked by the trailer, saw DiGiacomo reading, and asked

up in front of Miller Chapel at 5:00 a.m. on October 4 and watched in amazement as workers unloaded the pipes and cabinetry and began to build the organ before his eyes in its new home.

"I'm going to have to come back to hear this thing played," he said.

German Martinez, PTS associate director of facilities and project manager for Miller and Scheide, attended lovingly to the myriad

details of such a big job: finding the historical glass for the chapel windows (a slight shade of purple with a hand-blown look); making sure the heart pine flooring was well laid; sending the pews out to a restorer in New York that specializes in church pews; purchasing chandeliers from Italy; overseeing the insertion of the clerestory windows in Scheide; even arranging for portable toilets on the quad for students during a construction delay necessitated by relocating a main water line. "It's been hard work, but a complete joy for me," he says. "I've loved it because I know the

importance of the chapel, and now of Scheide Hall, to the Seminary community."

Thousands more will experience the joy of worshipping and working in Miller Chapel and Scheide Hall: donors, alumni/ae, students, faculty, visitors—present and future. The sermons and hymns of worship in Miller Chapel, the hours of pastoral counseling and worship planning and choir rehearsals in Scheide Hall, will touch literally thousands of lives. Perhaps Joan Lippincott, one of the visitors, says it best. "This new chapel and its organ will change the Seminary, the community. In a way, you can say it will change the world, because it will affect people far from Princeton, far beyond here." ■



The new central pulpit (left) is moveable so that the sanctuary can be more easily used for concerts and drama. Almost completed (above right), the chapel awaited the arrival of the new organ. Still surrounded by signs of construction (below right), Scheide Hall with its wall of windows is readied for its new tenants. Photos by Chrissie Knight.

him why he was reading the Bible. That encounter began a conversation between the two that grew over the months.

"Dr. Gillespie was intuitively kind," said DiGiacomo. "He had a deep sense of caring and was very inclusive and supportive."

DiGiacomo's hope was that the chapel would be "the jewel it was intended to be." Sadly, he died suddenly just a few days before the chapel was completed.

Dave Gibson drove the tracker organ—in pieces—in a Mayflower van from Tacoma, Washington, to Princeton. It was the first organ he had ever delivered, and he drove his cargo with care. "It took two and a half days, and I went slower than usual to give it a smoother ride," he said. He pulled the van

One of Scheide's New Tenants

PTS's Director of Student Counseling

by **Barbara A. Chaapel**

Saying good-bye to Tennent Hall this winter will be poignant for Nancy Schongalla-Bowman, Princeton Seminary's new full-time director of student counseling.

In January she moved to a new office in Scheide Hall, but not without some nostalgia for the building that was a school for boys until the Seminary purchased it in 1943 and transformed it into the School of Christian Education. "This building has been part of my life for a long time," she says. Not only has she hung her nameplate outside of Tennent 012 for the past year during Miller Chapel's renovation, seeing students in a basement office that she made surprisingly cheery with colorful rugs, seashells, candles, and soft lamps. She also began her own student days in Tennent, living in its kitchen-turned-dorm room during her junior year in the crowded days of 1976 when she got the last space in the dorm.

"I remember my roommate and I put our shoes in the pantry and kept our socks on shelves under the kitchen sink," she laughs. "There were no closets or bureaus."

While a PTS senior, she helped develop the Seminary's first childcare center, housed in Tennent's basement. She raised money to pay for the center's bathroom.

As a seminarian Schongalla-Bowman did not anticipate becoming a parish pastor or working full-time in a congregation. "I just had a feeling, a sense of call, I guess, though very undefined, that one day I would be working with clergy as a counselor," she says. Now she is doing precisely that, and it feels "like really finding my niche, like being grounded, centered."

The soft-spoken counselor believes that all the steps along her vocational way have led to this position. After graduation from Princeton, she served on the staff of a large United Church of Christ congregation in Nazareth, Pennsylvania, with "lots of opportunities for ministry." Then came a year of CPE at Lehigh Valley Hospital. She then worked at two church-based counseling cen-

ters. Her experience includes working in a home for senior citizens, ministering to cancer patients, setting up a pastoral care program for a hospice, teaching classes for a clergy training program at a secular counseling center (Philadelphia's Penn Council for Relationships), and developing a private counseling practice.

Then came the part-time call to Princeton Seminary in 1995 as a contract pastoral therapist. "I didn't know there was this sort of call," says Schongalla-Bowman. And because she had a young son, the part-time nature of the job was perfect.

But from her first day, there were more students and spouses who wanted appointments than she had time to see. Frequently students had to sign a two-to-three week waiting list. She is pleased that the Seminary has recognized the need for a full-time director of student counseling and anticipates that waiting period will lessen, "though it may not," she says after six months in the position.

The primary focus of Schongalla-Bowman's new position is direct counseling with students and spouses. "I provide counseling about all kinds of issues—everything I saw in the secular world," she explains, "plus the spiritual dimension of life and issues of vocational call. Seminarians are an enjoyable population to work with. They are very clear, very motivated. They are people who are reflective about themselves."

Her position also deals with students in crisis, particularly emotional crisis. And it includes providing a broader network of professionals to whom to refer students facing particular issues, like eating disorders.

Schongalla-Bowman also has programmatic responsibilities within the Department of Student Affairs. She leads a yearly clergy sexual misconduct seminar, will develop and supervise a marriage enrichment program for students and spouses, and will provide lead-



Nancy Schongalla-Bowman

photo: Chrissie Knight

ership to the PTS health fair. That in addition to running two groups a semester on topics from chronic illness to family of origin.

"I'd like to solicit students' ideas for groups," she adds. "An important part of my job is listening to the Seminary community, hearing what kinds of issues people are talking about."

It sounds like more than a full plate, but Schongalla-Bowman loves the intensity of her job. "I like working with what is deepest inside a person," she says. "I like helping people access their own wisdom."

Her own emphasis during seminary was on healing. "I did personal counseling with Dr. Loder and that was hugely generative for me," she says. "We are still good friends. I was also in a prayer group with his wife, Arlene, while I was a student. I worked on dreams, kept a journal, prayed. Seminary was a crossroads time for me emotionally and spiritually." Former PTS pastoral care professor Sandra Brown "was also a valuable mentor" for her. Schongalla-Bowman still talks regularly with Brown, who now directs the counseling program at San Francisco Theological Seminary.

Schongalla-Bowman believes seminary can be a spiritually fertile time for every student. "In faith-based counseling, seminarians have the opportunity to access the presence of God in the midst of talking about issues they struggle with," she explains. "This takes listening for the Spirit, not just counseling skills. I think of what I do with my clients as a shared seeking for God." ■

Princeton's Newly Tenured Pastoral Theologians Ponder Their Discipline

PTS faculty members Dr. Deborah van Deusen Hunsinger and Dr. Robert C. Dykstra, both professors in the field of pastoral theology, were recently tenured and promoted to the rank of associate professor.

As a way of introducing them to our readers, *inSpire* asked the two scholars to write about what they are working on in their research. Dr. Hunsinger is intrigued by the categories that Barth offers to the discussion of the relationship between theology and psychology, about which she has written in her book *Theology and Pastoral Counseling: A New Interdisciplinary Approach*. Dr. Dykstra is writing a book about pastoral preaching, and how the role and psychodynamics of the pastor and the expectations of the congregation affect the task of preaching. His article here is from his book *Discovering a Sermon*, forthcoming from Chalice Press.

To Be Boring or to Be Bored

That Is the Question

by Robert C. Dykstra

In informal conversation following an address to a group of young Anglican clergy just months before his death in 1971, British child psychoanalyst D. W. Winnicott was asked for guidance in distinguishing troubled parishioners who could be helped by pastoral conversation alone from those who needed to be referred to a psychiatrist for assistance. Winnicott later told a colleague "that he had been taken aback by the awesome simplicity" of this question, and that after pausing for a long while he had responded to the ministers by saying, "If a person comes and talks to you and, listening to him, you feel he is *boring* you, then he is sick and needs psychiatric treatment. But if he sustains your interest, no matter how grave his distress or conflict, then you can help him alright."¹ Being boring, Winnicott determined, signified emotional distress severe enough to warrant further intervention.

Beyond its benefit for pastoral counseling, Winnicott's insight concerning the diag-

nostic value of boredom may prove equally on the mark for those of us who preach, although with a distinctive turn. In preaching, the roles sometime become reversed, with preachers less in the position of the counselor than of the counselee, of the one experienced as boring. If it is too often the case today that those who hear sermons find them less than interesting, would it not be conceivable, given Winnicott's criterion for relative psychological health, that such sermons reflect a certain severity of emotional or spiritual discord in those who preach?

Masud Khan, the colleague whom Winnicott later told of the clergy's concern, suggests that Winnicott's response makes explicit near the end of his life a thematic thread that actually spans many earlier decades of his writings.² In tracing this thread, however, Khan points out that Winnicott sharply distinguishes between a person who is *boring* and one who is *bored*. To bore others, as Winnicott's response to the clergy makes clear, is to betray an intensity of psychological distress, whereas to be

bored is instead an ordinary, even necessary and oddly desirable, part of everyday life. For Winnicott, a young child's capacity to be bored—closely linked to the child's capacity to play contentedly alone while in the benign presence of a parent, or what Winnicott called the capacity to be alone—reflects a welcome developmental achievement and a sign of psychological health. Indeed, the capacity to be bored may serve as something of an antidote to the emotional terror hidden in the act of being boring. Put differently, preachers whose sermons are found to be boring may well be those very preachers, often through circumstances beyond their choosing, sadly incapable of being bored.

Child psychoanalyst Adam Phillips explains: "Boredom is actually a precarious process in which the child is, as it were, both



¹ M. Masud R. Khan's "Introduction," in D. W. Winnicott, *Holding and Interpretation: Fragment of an Analysis* (New York: Grove Press, 1986), p. 1.

² Khan in Winnicott (1986), especially pp. 1–7.

³ Adam Phillips, *On Kissing, Tickling, and Being Bored* (Cambridge: Harvard University Press, 1993), pp. 69–70.

⁴ Khan in Winnicott (1986), p. 3.

⁵ Phillips (1993), pp. 33–34.

⁶ James E. Dittes, *Minister on the Spot* (Philadelphia: Pilgrim Press, 1970), pp. 84–85.

waiting for something and looking for something, in which hope is being secretly negotiated.... In the muffled, sometimes irritable confusion of boredom the child is reaching to a recurrent sense of emptiness out of which his real desire can crystallize."

Caretakers err in rushing to alleviate rather than simply acknowledging a child's boredom; a "premature flight from uncertainty" circumvents the negotiation of hope and condemns the child to a life that "must be, or be seen to be, endlessly interesting."³

One ironic consequence of impeding a child's or even one's own boredom is the rise of a compliant self discernable in part for its being boring—a false self whose primary tasks involve anticipating the needs of its external environment, caring for its caretakers, and minimizing any possibility of being surprised from within or without. Precocious concern for the needs of others deadens vitality by displacing the child's awareness of his or her own personal desires. The compliant child typically learns to elevate mind over body, curbing those harbingers of surprise of feeling or spirit by means of cognition and intellectualization.

Reflecting on the psychodynamics that compel a person to become boring, Khan writes: "One can see how clearly tiring and boring are related together, as techniques of coping with inner stress. The boring patient is trying to maintain omnipotent control over his inner reality by obsessional over-control of language and material. His narrative is petrified where nothing can happen."⁴ Compliant persons exhaust themselves and bore others by striving overmuch to screen their passions, to camouflage their impulses, to monitor their every word or motive, to suppress anything surprising or unexpected. "It is therefore another interesting paradox," Phillips writes, "...to note how much, for Winnicott, development depended on the capacity to relinquish or suspend concern for [others]. Concern for [another] is easily a compliant act and always potentially an obstacle to passionate intimacy and personal development."⁵

If ministry is nearly synonymous with extensive concern for others, pastors are especially vulnerable to compliance and therefore, according to Winnicott's formula, to becoming boring. The prosaic sermon, often justly thought to reflect the preacher's *lack of* preparation or concern for the congregation, could in this light as likely signify the preacher's *excessive* preparation or concern.

To bore one's hearers could mean, oddly, to care too much for them.

The preacher is no doubt much to blame for this tangled state of affairs. Winnicott's observations, however, suggest a need for spreading responsibility more liberally. A young child develops precocious concern for others at the expense of personal vitality in response to an environment experienced as neglectful or overbearing. The compliant child either is forced to be prematurely alone or is instead never permitted to be alone, rather than more optimally allowed to be alone in the presence of another. So, too, preachers often experience their surroundings as alternately indifferent or overwhelming and feel subtly pressured to increase their compliance at the cost of diminishing self-awareness and vigor.

James Dittes speculated in the early 1970s that the origins of what he considered the personal and pastoral inhibitions or "cool bondage" of many ministers could be traced to their exaggerated desire as children to feel "assured of being on the same side as [their] parents by internalizing [their parents'] standards and enforcing them on [themselves] and on others."⁶ Dittes's observation continues to resonate in my own conversations primarily with seminary students, many of whom recall serving as a parentified child in their families of origin. They remember specific instances of what Winnicott would consider premature concern for others and recount, with deep shame or with notable pride, caring as children for needy, depressed, or sexually overstimulating or otherwise exploitive parents or for lost or neglected siblings. They in turn have little difficulty understanding their present pursuit of ministry in terms of their familiar childhood role and responsibilities.

Even apart from early family experiences, however, every seminary student or minister faces significant professional pressures to attend to the concerns of countless others, including not only the numerous and often legitimate pastoral needs of parishioners but more subtly the beliefs and regulations of the "parent" church and its various pronouncements on one or another perplexing issue of

the day. The church and its constituencies, including seminaries, can sabotage ministers' boredom, circumvent their secret negotiation of hope, and condemn them to reactionary lives that must be, or be seen to be, endlessly interesting.

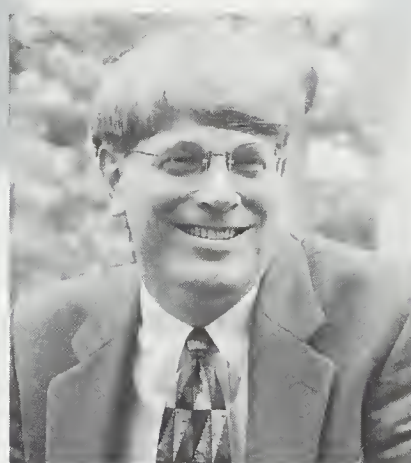
The most public expression of all this, at least in those mainline churches most familiar to me, is the petrified and predictable sermon where nothing is allowed to happen. The preacher overly controls the language of the sermon, seeking to limit any surprising eruption of emotion or spirit or any challenges to familiar patterns of belief or practice.

Monotonous words and metaphors ringing of inauthenticity paralyze rather than elaborate or change human experience.

My intention here is to plead not for heresy in preaching, nor for indifference to the gospel of Christ, nor for a rejection of the institutional church, but more modestly for an increasing playfulness, honesty, confidence, and courage as

preachers first approach a given biblical text. Because of our childhood proclivities to concern for others, however, and ongoing demands for such caring in our professional lives, we tend to *experience* the kind of authentic solitude that I am urging *as* an act of heresy, of indifference to Christ, or of betraying those on whose love we most depend. The stakes in such solitude with a text feel dangerously, precariously high.

Unless preacher and text alike first become vulnerable to the other while holding at bay outside authorities that include ecclesiastical doctrines and traditions, there can be little hope that preacher or text will inspire anyone else. If the minister refuses to be changed by and, more provocatively, to "change" the biblical text in this early encounter, the resulting sermon will almost invariably paralyze and bore rather than touch and transform. If play is akin to recreation, and recreation to re-creation, then Winnicott's vision for psychological health calls for a willingness to create and to be re-created again and again in relation to the beloved toy or other object, here the biblical text on which we preach. Playing alone with the text, finding and creating truth, is the first and foremost task, although not the last, in effective pastoral preaching. ■



Robert Dykstra

photo: Carolyn Herring

Theology Psychology

The Master Key

Unlocking the Relationship
of Theology and Psychology

Chalcedonian
Formula

by Deborah van Deusen
Hunsinger

How to relate the normative claims of theology and faith to the truths of other disciplines is a difficult question that faces pastor and professor alike. In their preaching and teaching, and perhaps especially in their counseling, pastors are constantly faced with the question of whether to adopt or to challenge certain prevailing cultural attitudes. In the therapeutic culture in which we live, pastors find that, for many in their congregations, the distinctively theological perceptions of our Reformed heritage have been greatly eclipsed. Shuttling back and forth from one assumptive world to the other can be disorienting. Historic teachings of the church are often challenged in light of contemporary understandings of what is psychologically helpful. "Doesn't a Christian concept of sin teach our children to be ashamed of themselves? Doesn't it actually lower self-esteem?" Or, "Would a Christian understanding of self-sacrifice inevitably lead women toward masochism and even abuse? Isn't it psychologically unhealthy (especially for women in our culture) to accord any

redemptive power to suffering undertaken freely for the sake of another?" Or, "Shouldn't we undertake a discipline of prayer for the sake of its psychological and physiological benefits?" In each case, distinctively theological concepts are juxtaposed with an assumptive world shaped by perceptions of what is commonly considered psychologically healthy in our culture.

In the academic disciplines of the seminary, each department has its own approach to how theology might be related to various auxiliary fields of inquiry. In the field of pastoral theology, the essential interdisciplinary question becomes, "How are we to relate distinctively theological claims to those of psychology?" Since the field's very identity is interdisciplinary, the question of how its core disciplines (theology and psychology) are related to each other becomes central. Charles Gerkin, a contemporary pastoral theologian, considers it the "root question" facing the pastoral counseling movement. He asks, "How can pastoral counseling be at the same time an authentically theological and a scientifically psychological discipline?"¹ It is a question that baffled me enough to propel me into doctoral study in order to answer it

to my own satisfaction. My book *Theology and Pastoral Counseling: A New Interdisciplinary Approach* (Eerdmans, 1995) is the fruit of my reflection on the question.

In my academic and clinical training to become a pastoral counselor (which I practiced for nearly fifteen years), I was taught a variety of psychotherapeutic approaches to human distress. I studied Freud and Jung, Rogers and Maslow, Erikson, Winnicott, and Klein, family systems and group process, but nowhere was I given guidance into how these conceptual schemes might be related to a theological framework. During M. Div. study, I had been especially influenced by the theology of Karl Barth. Barth's theology, to say the least, could not be neatly fit into a psychological frame of reference. His rejection of liberal theology as reductive, his understanding of revelation as the only legitimate point of departure for theological inquiry, and his insistence on the Reformation principle of *sola scriptura* as the necessary and sufficient source and norm for genuine knowledge of God called into question any hermeneutical circle that would begin and end with human experience. Following Feuerbach, Barth had convinced

¹ Charles V. Gerkin, *The Living Human Document: Re-Visioning Pastoral Counseling in a Hermeneutical Mode* (Nashville: Abingdon, 1984), p. 11.

² Karl Barth, *Church Dogmatics III/1*, (Edinburgh: T & T Clark, 1957), p. 71, (rev.) as quoted in Hunsinger, *Theology and Pastoral Counseling: A New Interdisciplinary Approach*, (Grand Rapids: Eerdmans, 1995), p. 117. For the relation of Barth to Feuerbach's argument of theology becoming anthropology, see pages 114–121.

³ Hans W. Frei, "An Afterword to Eberhard Busch's *Biography of Barth*," *Karl Barth in Re-View*, ed. H. Martin Rumscheidt (Pittsburgh: Pickwick, 1981), p. 103.

me that theologies based on human experience are nothing but disguised anthropology. Barth writes:

It could so easily be an empty movement of thought, that is to say, if, in the movement which regards the knowledge of God, we are really alone and not occupied with God at all but only with ourselves, absolutizing our own nature and being, projecting it onto the infinite, setting up a reflection of our own glory. Carried through in this way, the movement of thought is empty because it is without object. It is a mere game. As far as concerns the knowledge of God it is pure self-deception.

With Barth as my principal theological teacher and guide, I came to see that theological and psychological concepts could not be unified into a single conceptual framework, at least not if revelation were one's point of departure. Yet how were theological and psychological understandings properly to be related? And how could intellectual coherence be achieved if one could not integrate them into a single conceptual whole?

Illumination eventually came from a passing comment of Hans Frei's in writing on the relationship between theology and culture. Nontheological disciplines (such as psychology) and theology were to be understood as "logically diverse even when they are existentially connected, that is to say, even when they reside within the same breast. In that case one could not systematically correlate the two."³ Intuitively, that seemed right to me. I was clear about their existential connection for I had long interpreted my life story with the conceptual categories of faith at the same time that I understood it from a variety of psychological perspectives. But just what was at stake in saying that they were logically diverse was not at all clear to me.

Happily (one might also say providentially), I was married to Barth scholar George Hunsinger. Like many academic couples, we read and listened to one another's work. One summer at a conference in St. Paul, I was riveted to his every word as I began to perceive that the relationship between theology and politics, which he was setting forth, could be applied at the formal level to questions in my own field. In particular, it occurred to me that what he identified as a

"Chalcedonian pattern of thought"⁴ in Barth's theology was at the very heart of my question about how to relate theology and psychology in pastoral counseling.

"Chalcedonian" refers to the Council of Chalcedon in 451 A. D. in which the church pondered the mystery of the New Testament witness to Jesus Christ as one who was at once fully God, yet also fully human. In its original historical context, the church fathers gathered "not to define the faith of the church in any comprehensive or exhaustive sense, but rather to demarcate clear boundaries for orthodox teaching.... The Chalcedonian definition of how properly to understand the Incarnation of the Word of God in Jesus Christ became the basis for thinking about how properly to conceive of the relationship between the disciplines of



Deborah van Deusen Hunsinger

photo: Chrissie Knight

theology and psychology in the work of pastoral counseling."⁵ In the Chalcedonian definition, we read that Jesus Christ is "at once complete in Godhead and complete in manhood, truly God and truly human... one and the same Christ, Son, Lord, Only-Begotten, recognized in two natures, without confusion, without change, without division, without separation."⁶ When I applied these formal elements to my own sphere of inquiry, I began to play with the idea that the disciplines of theology and psychology should be neither separated from one another, nor confused with one another, two mistakes that were often made.

Proponents of conceptual integration seemed to confuse theological with psychological concepts in a way that often meant some kind of reduction to a lowest common denominator, such that the distinctions between them virtually disappeared. Thus, the Christian concept of salvation came to mean little more than emotional healing, and sin was more or less equated with neurosis or psychological dysfunction. Theological description became a kind of symbolic language used to depict essentially psychological realities. What the New Testament described as demon possession, for instance, came to be understood as a form of multiple personality disorder or perhaps schizophrenia. The Book of Job became little more than a poetic way to describe severe depression.

But an equal and opposite danger also existed among those who would separate or divide theological concepts from psychological ones. While they clearly must be differentiated from each other (in terms of their aims, subject matters, methods, and linguistic conventions), they should not become so separate that their overlapping areas of inquiry are denied. Any theological interpretation of a human life necessarily includes the psychological functioning of the person, just as it also includes reflection on race, economic class, gender, and political persuasion. Even basic physiological realities must be taken into consideration.⁷ Our "spirituality" does not function in a sphere that is divorced from our bodily and emotional lives. We are fully incarnated beings, "besouled bodies" and "embodied souls," as Karl Barth put it.⁸ Those who seek a "spiritual realm" separate from the concrete details of a person's particular lived history would also fail properly to relate the truths of both disciplines.

In his reflection on Chalcedon, Barth added a third formal category, that which he called the "indestructible order."⁹ Based on the ordering of the words that Jesus Christ was both fully God and fully human (and on the internal logic of that ordering), Barth emphasized the logical priority of Christ's divine over his human nature. In the Incarnation, the eternal Word of God who was with God from before the foundation of the world was joined to the human nature of

⁴ "It is probably safe to say that no one in the history of theology ever possessed a more deeply imbued Chalcedonian imagination." George Hunsinger, *How to Read Karl Barth: The Shape of His Theology* (Oxford University Press, 1991), p. 85.

⁵ Cf. Deborah van Deusen Hunsinger, "The Chalcedonian Pattern," in Tjeu van Knippenberg (ed.), *Between Two Languages: Spiritual Guidance and Communication of Christian Faith*, (The Netherlands: Tilburg University Press, 1998), p. 27.

⁶ *Ibid.*

Jesus of Nazareth. Eventually I came to see that the pattern of asymmetrical ordering (in the Incarnation between Jesus' deity and humanity; in pastoral counseling between theology and psychology) was the answer to my question of what it might mean to say that the two disciplines are "logically diverse."

Even though our psyche is integral to any experience we understand as spiritual, when we seek to define or interpret that experience we use the theoretical tools of disciplines that function on conceptually different levels. Michael Polanyi's notion of a "stratified hierarchy" among various bodies of knowledge helps to clarify the idea of the asymmetrical relation between theology and psychology. In a vivid example, Polanyi writes:

Take the art of making bricks. It relies on its raw materials placed on a level below it. But above the brickmaker there operates the architect, relying on the brickmaker's work, and the architect in his turn has to serve the town planner. To these four successive levels there correspond four successive levels of rules. The laws of physics and chemistry govern the raw material of bricks; technology prescribes the art of brickmaking; architecture teaches the builders; and the rules of town planning control the town planners.¹⁰

Thus each higher level in the hierarchy depends on the knowledge achieved in the successive lower levels. At the same time, the laws that govern the lower levels cannot account for the operations needed at the higher levels.¹¹ When these principles are applied to pastoral counseling, one would say that theology depends on psychology to operate competently in its own sphere, to give us reliable knowledge of human psychological functioning. However, a knowledge of psychology, no matter how profound, cannot provide us with what we believe about God and the world and our place in it. What we believe about the deep purposes of human life, and the particular human life it is ours to live, can only be addressed from the

standpoint of faith. This may be why Calvin wrote that our knowledge of God must precede a true knowledge of ourselves. As Calvin noted, the knowledge of God and the knowledge of ourselves are mutually conditioned and interconnected in such a way that the knowledge of God must precede the knowledge of ourselves. (*Institutes* 1.1.2–3) Precedence here does not mean temporal precedence but rather the logical precedence of theology over any anthropological discipline, particularly as we seek to understand human beings from the standpoint of faith.

How might such an interdisciplinary approach to pastoral counseling be helpful to the pastor? For one thing, it provides theoretical tools for sorting through all kinds of conceptual confusions that seem to be rampant in our culture. The question with which we began, for example,—whether teaching our children to confess their sins to God would effectively diminish their sense of self-esteem—seems to be an instance of confusing theological and psychological concepts. If confession of sin is understood in an adequate theological context, it would lead not to lowered self-esteem, but rather quite the opposite. When one is led to confess one's sin before God, it is always in the context of the gospel, namely with a foreknowledge of God's mercy, grace, and forgiveness. If one's relationship with God is the context of confession, one cannot despise or scorn oneself, for God lifts one up, welcoming one with open, loving, joyful arms. To be loved and forgiven by such a Father is hardly to perpetuate low self-esteem. Similarly, the question about prayer contains underlying assumptions that give psychological norms a place of precedence over the norms of faith. Whenever prayer is encouraged for the sake of mental health or better physiological functioning (e.g. slower heart rate, lowered blood pressure, mental calm and alertness) as it is in numerous popular books today, the proper asymmetrical relationship between the disciplines has been reversed. In such a case, the normative framework for supposedly healthy

functioning is setting the overarching context, rather than faithful obedience to a loving God. All such psychological norms and values are properly relativized, however, when our relationship with God is placed at the center of our lives.

Several years after my book came out, I received surprising corroboration of my basic argument from unexpected quarters. A colleague wrote that having just finished reading my book, he finally understood a letter that he had received years earlier from Karl Barth's son, Marcus. My colleague very kindly sent me a copy of the letter in which Marcus Barth had written, "Most surprising for me was, however, the fact that you... did *not* use the references to the Chalcedonensian Creed, even its formulations on the interrelation of Christ's two natures, as the only or supreme *passe-partout* for depicting and applying to contemporary issues the Christology of my father." When I hastened to my French/English dictionary I was thrilled to see the meaning of the word "*passe-partout*." It read "master key." ■

Of related interest:

Deborah van Deusen Hunsinger, *Theology and Pastoral Counseling: A New Interdisciplinary Approach* (Grand Rapids: Eerdmans), 1995.

Frank Lake, *Clinical Theology* (London: Darton, Longman and Todd), 1966.

Dorothy W. Martyn, *The Man in the Yellow Hat: Theology and Psychoanalysis in Child Therapy* (Atlanta: Scholars Press), 1992. See also, "A Child and Adam: A Parable of the Two Ages," *Journal of Religion and Health* 16 (1977): pp. 275-287.

David Augsburger, *Helping People Forgive* (Louisville, Westminster/John Knox Press), 1996.

¹⁰ See, for example, David Keck's theological reflections on his mother's Alzheimer's Disease in *Forgetting Whose We Are: Alzheimer's Disease and the Love of God* (Nashville: Abingdon, 1996). The physiological, psychological, and social dimensions of the illness have significant theological implications, which he draws out in a moving way.

¹¹ Karl Barth, *Church Dogmatics*, III/2 (Edinburgh: T. & T. Clark, 1957), p. 327.

¹² *Ibid.*, p. 437.

¹³ Michael Polanyi, *The Tacit Dimension* (New York: Doubleday, 1966), p. 35.

¹⁴ *Ibid.*

Class notes

Key to Abbreviations:

Upper-case letters designate degrees earned at PTS:

M.Div.	B	D.Min.	P
M.R.E.	E	Th.D.	D
M.A.	E	Ph.D.	D
Th.M.	M		

Special undergraduate student U

Special graduate student G

When an alumnus/a did not receive a degree, a lower-case letter corresponding to those above designates the course of study.

1940 Douglas C. Kerr (B) has been pastor emeritus of Roland Park Presbyterian Church in Baltimore since 1980. He is also the president of the residents association of Roland Park Place.

1942 Donald B. Bailey (M) celebrated his 87th birthday last April 19th. He and his wife, Jane, are in good health and play golf at least twice each week. He resides in Austell, Georgia, and still enjoys preaching occasionally. His email address is dbailey788@aol.com.

1944 Floyd Grady (B, '58M) announces the creation of www.missionarytales.com, a web site devoted to the Grady family's stories of Christian missionary service over several generations. Last year a Baylor University team spent several weeks in Brazil and the U.S. interviewing Grady and filming his ministry in Brazil to produce a documentary for recruitment and missionary promotion. In addition, Grady's PTS Th.M. thesis, *Causal Factors in the 16th-Century Reformation*, was recently translated into Portuguese. His email address is floyd@sap.conex.com.br.

1945 Walter L. Dosch (B, '48M) "praises God for the seven interim ministries" since his retirement and "the opportunity to continue to do supply preaching." He lives in Devon, Pennsylvania.

Jack W. Ware (B) is now serving as parish associate for the First Presbyterian Church of Georgetown, Texas.

1946 Alan G. Gripe (B) has just retired for the "sixth time" as an interim pastor. He writes that he will finally "relax a bit now."

1948 Melvin L. Schaper (M) is teaching a weekly Bible extension class in Old Testament literature through God's Bible School college department. He was formerly an associate professor there and now serves on the board of trustees.

Paul W. Stauning (B) presented Bible lectures at Paxton Presbyterian Church in Harrisburg, Pennsylvania, on five Wednesdays during the 2000 Lenten season.

1949 Jeanne V. Bellerjeau (E) recently attended the fiftieth anniversary celebration of the Christian Women of the Church of Christ in Thailand. She "was pleased to find out about their progress and their excellent leadership." While there, she met many old friends and former coworkers. She lives in Haddon Heights, New Jersey.

James G. Emerson Jr. (B) was appointed as interim president of San Francisco Theological Seminary (SFTS), effective September 1, 2000. He is presently the vice moderator of San Gabriel Presbytery (PCUSA) and a mission interpreter for the denomination's Worldwide Ministries Division, which provides financial and leadership support for AIDS awareness, hunger relief, peacemaking, worldwide mission, economic development, and other social ministries around the globe. He is pastor emeritus of Calvary Presbyterian Church in San Francisco and has also pastored churches in New Jersey, New York, Colorado, and San Francisco. Emerson has served as an alumni/ae representative on the PTS Board of Trustees and has authored books on divorce and remarriage, forgiveness, suffering, and worship.

Shirley Harris Hamme (E) teaches a Bible study to a senior group and continues to appreciate what she learned at PTS personally and professionally. She resides in Cary, North Carolina.

C. Wayland James (B, '50M) and Helen Wilson James celebrated their fiftieth wedding anniversary on September 3, 2000. They were toasted by **Fred R. Wilson ('50B, '56M)** and **Daniel Theron ('50D)**, who were both in their wedding party. The celebration took place at the Woodlands in Marmarville, Pennsylvania, (near Pittsburgh), the retirement community where they live. They are enjoying good health as well as retirement.

Donald D. Swift (B) is still "going strong" as stated supply pastor at the First Presbyterian Church in Reynoldsburg, Ohio. He recently won gold in both badminton and tennis in the Senior Olympics and has been playing tennis since age eleven. ▼



1950 John H. Scott (B) is celebrating fifty-two years of parish ministry. He is still going strong as parish associate for visitation at Fox Chapel Presbyterian Church in Pittsburgh, Pennsylvania.

Daniel Theron (D) and his wife recently entertained a group of PTS alumni at a dinner with **Gene Degitz ('60B)**, PTS vice president for Seminary relations. Theron has just published a book, *Out of Ashes: The Boers' Struggle for Freedom through the English War (1899-1902)*, to coincide with the centennial commemoration of that war. His

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book intertwines the course of this devastating war with the information gained from his father, who fought under Jan Smuts, his mother, who fled with her family on a small ox wagon convoy to escape the deadly concentration camps, and several veterans whom he had interviewed quite a few years ago. It ends with a summary of South African political history during the twentieth century. The book is available on the Internet at 1stbooks.com by selecting Theron under the author column. Theron resides in Hendersonville, North Carolina.

John A. Westin (B) mourns the loss of his wife, Gertrude, who died on August 20, 2000. The two were married for more than sixty-one years. He resides in Owasso, Oklahoma.

Frederick R. Wilson (B, '56M) and his wife, Betty, have come out of retirement to serve a small United Church of Christ congregation in Massachusetts.

1951 Harry E. Chase (B) is teaching at Collin County College in Plano, Texas. He has also conducted two workshops at PTS's Center of Continuing Education and one for staff at PTS's Center for Children this year.

Arthur Paul Noble (B) is a parish associate at Good Shepherd Presbyterian Church in St. George, Utah. The church is just thirteen years old with a congregation of 325 members.

Ralph A. Tamaccio (B) served as interim minister for the First Presbyterian Church in Wildwood, New Jersey, while they worked through the process of calling a designated pastor.

1952 William H. Cohea Jr. (B) and **Karen E. Nickels ('87B)** led a jazz mass as part of the annual Celebration of the Arts (COTA) in Delaware Water Gap, Pennsylvania, in September. The festival featured well-known jazz musicians from the

Alumni/ae Update

When I was back on campus in early October for the fall Alumni/ae Association Executive Committee (AAEC) meeting, I found that the heart of the Seminary experience was still the daily chapel service. But worship was not held in the chapel! The basement of Mackay Center—the locus of theatre productions and dances when I was a student—had been transformed to facilitate worship during the renovation of Miller Chapel. Peering down the long stairs into the basement set me wondering about the mechanics and aesthetics of worship in such a setting.

Immediately memories of my first call had me chuckling. Surely the basement of Mackay will clean up better than Milton High School's cafeteria did, I thought. (The cafeteria was where the Alpharetta Presbyterian new church development (NCD) in Alpharetta, Georgia, met for its first two years before we built and moved into the church building.) I left worship thinking that maybe one of this year's seniors might accept a call to become an organizing pastor of a new church development. That enterprising soul would look back with gratitude to this time in Mackay as a reminder that rich worship and vibrant praise can take place in a space that is less than perfect!

One particular joy in being back on campus was looking up a first-year student, Katie Dillon. Katie and her folks moved to Alpharetta shortly after the NCD work began, and they jumped in with both feet. She may have been the only person on campus for whom Mackay's folding chairs and linoleum floors evoked a happy trip down NCD memory lane.



Even so, the time to worship in Mackay was nearing an end. Walking to the AAEC meeting I noticed a large Mayflower moving van parked between Stuart Hall and Miller Chapel. The new organ was being carefully off-loaded. When we toured the chapel, it was difficult for any of us to see how all the parts and pieces and pipes could possibly be put together in time for that Monday night's rededication service. Seeing the chapel still under construction but with the chancel widened and the pulpit now front and center made me eager to get back to campus again to experience worship in the renovated space.

One of the most exciting conversations at the AAEC meeting occurred when we talked with Barbara Chaapel and Gene Degitz. We discussed the possibility of making the chapel services available over the Internet either by streaming live video or, at least initially, by archiving services that users could download and view at a later date. Obviously this will need to be researched, and issues from copyright to production quality will need to be addressed. Even so, it was refreshing to dream about the possibilities the web affords alumni/ae to stay connected to the heartbeat of the Seminary.

Guy Griffith, Class of 1986, is associate pastor for adult education at Covenant Presbyterian Church in Charlotte, North Carolina. He represents Region Six (North Carolina, South Carolina, Georgia, Virginia, and Washington, D.C.) on the AAEC.

New York City and Delaware Water Gap areas. Cohea, founder of Columcille, a megalithic park and Celtic center in the Blue Mountains south of the Delaware Water Gap, conceived of the jazz mass in 1978 when he was pastor of the Presbyterian Church of the Mountain. Nickels, who is now pastor of the Church of the Mountain, preached at this year's mass. Cohea, the liturgist for the celebration, described the musicians who perform each year as "gifts of the Spirit." To find out more about the jazz mass

or about Columcille, contact Cohea at colum@epix.net.

David Walker (b) is retired, but continues to serve as interim minister for the First Presbyterian Church in Sun City, Arizona. He and his wife, Shirley, reside in Breckenridge, Colorado.

1953 Raymond Nott (B) still calls square dances in Powell, Wyoming, and recently gave a swing demonstration at an

annual senior citizens banquet. He also taught an adult Bible class in 2000.

Benjamin E. Sheldon (B, '59m) is in Kabul, Afghanistan, where he and his wife are completing a short-term assignment on behalf of the International Assistance Mission. His email address is benamy@ptdprolog.net.

1954 Walter A. Fitton (B, '57M) is the interim associate minister at The Presbyterian Church in Traverse City, Michigan.

Joseph C. Fowler (B) is settling into his new home in New Hempstead, New York. He enjoys occasional preaching opportunities.

Yunkuk David Kim (M) recently published *Over the Mountain, Across the Water*, an autobiographical journey of a Christian from North Korea. The book is available through the Center for East Asian Studies at Western Washington University in Bellingham, Washington.

Gustav Nelson (B) continues to direct Project 21, a program designed to find and articulate new models of congregational life. His most recent book, *Service Is the Point: Members As Ministers to the World*, was just published by Abingdon Press. His email address is nelson514@aol.com.

1955 E. Bruce Ellithorpe (B) continues to find "great joy and fulfillment in serving at the First Presbyterian Church in Roseville, California, with Princeton alumni **Jim Barstow ('84B)** and **Ron Oldenkamp ('89B).**" His ministry as parish associate is primarily to the elderly and to those in the hospital.

Lincoln Griswold (B, '75P) is board chair for Special Care, Inc. in Erdenheim, Pennsylvania.

Richard J. Manning (B) is serving on Monmouth Presbytery's Council and was recently elected to the Outreach and Advocacy Committee of the Synod of the

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<http://www.ptsem.edu/bond/submitnotes.htm>

Northeast. He also represents the synod with the New Jersey Council of Churches.

1956 William J. Mills (B) recently completed a year and a half of service as interim pastor of the Second Presbyterian Church of Oil City, Pennsylvania. He is currently retired and plans to "catch up on some home repairs."

1957 Kirk Hudson (B) serves as parish associate at the First Presbyterian Church of Utica in Utica, New York, and as president of Hope House, a ministry that feeds approximately 300 people daily. This "house built on prayer" is staffed mainly by volunteers.

Kayton R. Palmer (B) is recovering from spinal surgery and serving as visitation pastor at Knox Presbyterian Church in Minneapolis. A resident of Arden Hills, he is also active in volunteer work through the House of Hope Presbyterian Church in St. Paul.

1958 Charles A. Hammond (B) retired from his eleven-year call as executive presbyter of the Presbytery of Philadelphia, the denominations's oldest presbytery, on June 30, 1998. Since then, he has served as interim pastor at the Presbyterian Church at New Providence, New Jersey, and most recently as the interim pastor at the First Presbyterian Church in Salt Lake City, Utah. He and his wife, Barbro, "adore the mountains, the sky, the people, and the clean air in the Intermountain West."

Norma Jean S. Perkins (E) assisted her church, Edgewater United Methodist in Edgewater, Florida, during a community outreach event called "Celebrate Jesus." She and other members went door-to-door to 3000 homes. They gave away 2000 prayer plants, received more than 500 prayer requests, and extended invitations for neighbors to join them in worship services.

1959 Donald L. Mitchell Jr. (B, '65M) assumed the position of temporary supply pastor of the historic Great Conewago Presbyterian Church in Hunterstown, Pennsylvania, in September. The Great Conewago church was used as a field hospital during the Battle of Gettysburg.

1960 J. Scottie Griffin (B, '78P), of East Virginia Presbytery, is serving as supply pastor in several of the smaller congregations there. He retired in March 2000 and lives in Virginia Beach.

Francis Ross Kinsler (B) and **Gloria Gibbon Kinsler (E)** are retiring after thirty-seven years as missionaries and theological educators in Central America. The two will continue to research, write, and teach from their new home in southern California. Their book, *The Biblical Jubilee and the Struggle for Life: An Invitation to Personal, Ecclesial, and Social Transformation*, is now in its second printing at Orbis and will be published in Spanish by the end of 2000.

1961 Bruce H. Swenson (B) completed service as interim pastor for the Community of Reconciliation in Pittsburgh last June. He will retire at the beginning of the new year.

1962 John B. Jaymes (E) welcomes correspondence from class members. He has created a web site at <http://geocities.com/jtime9> that chronicles his life after PTS. His email is jaymes_57_58@post.harvard.edu.

With Thanksgiving

A member of the Class of 1961, Nancy Harris, who died on July 5, 1999, established by bequest a Scholarship Endowment Fund in honor and memory of the Class of 1961 in the amount of \$1 million.

Class notes



funny you should remember

If you have humorous anecdotes or photographs relating something funny from your days at Princeton Seminary, send them to us at Funny You Should Remember, c/o *inSpire*, P.O. Box 821, Princeton, NJ 08542-0803 or by email to inspire@ptsem.edu. Of course, the editors reserve the right to decide what is appropriate for this column.

Free Room Service

John E. Huegel ('54B, '57M) recalls that he, PTS president Tom Gillespie ('54B), and classmate Vahe Simonian ('53B) all lived on the third floor of Brown Hall while students at PTS. One evening at about 9:00 p.m., when John had just returned from a field trip with one of the Gospel Teams, he noticed considerable commotion on the hall. Some of the residents quickly informed John that a trick was being played on Tom and Vahe.

John was not particularly interested in becoming an accomplice, so he retired for the night. Later, at about 11:30 p.m., he heard a loud "booming roar" from down the hall. Vahe, whose thunderous voice could be heard all over Brown Hall, and Tom, who didn't know quite what to make of it all, were both standing in the hallway. The two had just returned from their weekend preaching assignments to find that their rooms were completely bare. There was not a pin in the place—beds, dressers, bookcases, chairs, personal items, and even the carpet had been taken out and carefully placed in different rooms all over the dorm.

John never found out how long it took them to retrieve their belongings and to get their rooms back into shape. However, he does recall the looks on the faces of his two classmates on that night more than forty-six years ago.

Fortune-tellers Need Not Apply!

Joel Mattison ('54B) shares a story that he thought he understood during his student days at PTS, but admits that it has grown in significance over the years.

He recalls that one morning Dr. Norman Victor Hope, PTS professor of church history, closed his lecture by telling the class about a group of Scottish youths who had gathered outside a church and were discussing their visit to a fortune-teller the previous Saturday night.

Trying to have a bit of fun with an elderly lady in their midst, one of them turned to her and asked, "Are you going to the fortune-teller?" Her quick reply was: "Surely goodness and mercy will follow me all the days of my life, and I shall dwell in the house of the Lord forever. That is all the fortune-telling that I need!"

A "Sunday" to Remember

Fred E. Christian ('34B) shares an anecdote from the final year that Miller Chapel faced Mercer Street, before it was moved in 1933.

"The guest speaker that night was Billy Sunday, and Dr. Charles Erdman was sitting in the front row, aisle seat. Sunday had developed a reputation as a performer who used many innovations, which was at once evident. On a raiser in the center of the chancel was a small easel and pad, on which was written one word per page. Each word suggested to Billy Sunday his next thought as he raced across the platform. "Sin." "Grace." etc.

"During his talk, he began reflecting on his age, and suddenly said, 'I am nearing 75, but watch!' With that he took off from the center of the chancel and with one giant leap headed for the wall. With what might be described as a slide into second base, he touched the wall under the window with his foot as he picked himself up in an agile manner.

"The climactic moment for us students came later, however. Billy got to the word "church" on the note pad and took off on a tirade about 'cold churches.' You should know that Dr. Erdman was the pastor of "First Church" in Princeton, as what is now Nassau Presbyterian Church was then known. It was not the warm, inviting body that it now is. Billy rose to his climax and said as loudly as he could: 'Why, some churches are so cold you could skate down the center aisle, how about that Charlie?' The nape of Dr. Erdman's neck grew florid.

"That evening marks in my mind the closing of Miller Chapel on Mercer Street. We returned to classes the next fall only to see a vacant space between what was then Dr. Blackwood's home and Alexander Hall. Miller Chapel had been lifted and turned bodily to face toward the quadrangle."

1963 Richard B. Anderson (B)

recently completed an interim ministry position at Elmhurst Presbyterian Church in Elmhurst, Illinois. After serving there for six years, he says he is open to another interim position, but not for such a long duration.

1964 James Black (M)

is now the intentional interim minister at the First Presbyterian Church of Waynesboro,

Virginia. He previously served as chaplain and family therapist in the neuropsychology department at Brooks Rehabilitation Hospital in Jacksonville, Florida. He has five children and five grandchildren, but writes that he is "far too young to be a grandfather!" His email address is 1stpre2@cfw.com.

Dean Foose (B, '65M, '94P), Roger Hull Jr. (B, '69M), and Doug Ward (b) attended a fish fry on scenic Lake Loughboro

near Battersea, Ontario, last summer. Foose is PTS's director of alumni/ae relations and placement; "Chef" Hull is the parish associate at Windsor Presbyterian Church in Windsor, California, and director of sales for Fieldstone Winery in Healdsburg, California; Ward recently retired after thirty years with the Canadian Broadcasting Corporation where he was a producer, manager, and vice president. He lives in Ottawa, Canada, and is chair of Inter Pares, a Canadian not-for-

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profit organization working with Third World women's and poor people's organizations in their struggle for social and economic justice.

The fourth fisherman at the gathering was David Mace, PTS trustee and director of family financial services for Northern Trust Global Advisors, Inc. in Stamford, Connecticut. The photograph is courtesy of Stan Hale, one of the founders of The Hull Island Men's Consciousness-Raising Seminar and a high school classmate of Mace and Hull. ▼



photo: Stan Hale

Left to right: David Mace, Doug Ward, Dean Foose, and Chef Roger Hull.

George G. Hunter III (M) is the author of *Leading and Managing a Growing Church*. Just published by Abingdon Press, the book brings together some of the best contemporary writers and thinkers on leadership, management, and congregational growth.

Cullen I K Story (D) is pastor of White's Memorial Presbyterian Church in Berea, Kentucky. He taught Greek at PTS for twenty-seven years.

1965 Nancy Burcher (E) is a charter member of the University of Virginia Club in Tallahassee, Florida.

1966 Donald C. McFerren (B, '70M) is now serving as president of Catholic Health Partners Foundation in Chicago, having completed service to the American Academy of Ophthalmology and the UCSF comprehensive cancer center in San Francisco.

1967 Les Borsay (B) is the president of the American Conservative Media Network, which provides conservative political commentary to more than 200 radio talk shows nationwide. He is also the editor of *The American Conservative*, a newspaper with a circulation of 75,000 based in Cedar Falls, Iowa.

Marilyn Dambach Ruppert (E) was appointed head of middle school at Marymount School in New York City last July. Marymount is an all-girls school of 480 students from nursery through twelfth grade. For the last five years, Ruppert served as director of middle school for Kent Place School in Summit, New Jersey. She and her husband, **Randy ('68B)**, have two children, Tamara and Jonathan.

1968 Howard J. Happ (B) assists at St. Bede's parish in Mar Vista, California.

1969 Harry F. MacCall (M) on a recent trip to Scotland visited the Parish Church at Straiton where he enjoyed a PTS reunion with **W. Gerald Jones ('83M)**.

Donald O. Maddox (B), class steward of the Class of 1969, was recently installed as pastor of St. James Presbyterian Church in Tarzana, California.

1970 Robert H. Linders (M, '77P) recently spoke at The Lutheran Theological Seminary at Philadelphia on the interpretation challenges that pastors face on a weekly basis. His convocation address was called "Harry Potter and the Modern Preacher: The Homiletical Challenge." Linders is the author of many articles on preaching and has served as pastor of St. Paul's Lutheran Church in Doylestown, Pennsylvania, since 1977.

In August, **Abuna Paulos (M, '88D)**, patriarch of the Ethiopian Orthodox Church, participated in the historic Millennium World Peace Summit of Religious and Spiritual Leaders in New York City with more than 1,000 religious leaders

from around the world. Paulos offered prayers and signed the "Commitment to Global Peace," a statement that includes eleven promises to "appeal to all religious communities and ethnic and national groups to respect the right of freedom of religion, to seek reconciliation, and to engage in mutual forgiveness and healing." The summit opened at the United Nations with an address by U.N. secretary-general Kofi Annan.

1971 Carol E. Atwood-Lyon (B) was called as senior pastor of Hampstead Congregational Church in Hampstead, New Hampshire, last May.

James Forsythe (M) has served as prison chaplain for the Clinton State Correctional Facility in New York State for twenty-nine years. On June 11, he completed thirty-one years as an ordained minister. He resides in Plattsburgh, New York.

Carl Gray (B) is now pastor and head of staff of Fox Valley Presbyterian Church in Geneva, Illinois. He served as head of staff and copastor along with his wife, **Donna Gray ('73B)**, at Highland Park Presbyterian Church in Batavia, Illinois, for the last fifteen years. The Grays have two college-age children.

James A. Lacy (B, '84p) was installed as pastor of the First Presbyterian Church of Hobbs, New Mexico, on August 16, 2000.

Charlie Stump (M) is news director for Way-Truth-Life Radio in State College, Pennsylvania. He recently taught the course "Experiencing God," written by Henry Blackaby, at the Eighteenth Street Community Church in Altoona, Pennsylvania. Stump has served as a pastor for more than thirty years in New Jersey and Pennsylvania and is an evangelist in the Pennsylvania District of the Christian and Missionary Alliance. He has a daily radio address on WTLR-FM.

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1972 M. William Howard Jr. (B)

was installed as pastor of Bethany Baptist Church in Newark, New Jersey, on October 29. Peter Paris, the Elmer G. Homrighausen Professor of Christian Social Ethics at PTS, and **Prathia Hall ('82B, '84M, '97D)**, professor of ethics at Boston University, were among the speakers during installation weekend events.

Jack Van Ens (B, '76M, '84P)

is president and CEO of Creative Growth Associates, whose purpose is to instruct educational, business, and nonprofit groups to motivate volunteers and to perform missions and strategic planning. He is also a member of Majesty Ministries, a Christian jazz trio based in Avon, Colorado. Van Ens is the trio's storyteller and preacher. Majesty performs in churches across the country, and Van Ens hopes those interested in learning more about the group will contact him by email at either vanensfam@juno.com or majestyministries.org.

1973 Daniel J. Weitner (B)

is the author of *Curious Commercials and Other Reflections on Christmas*, his first commercially published book. He served for six years at the Church of Our Savior in Newark, New Jersey, before becoming pastor of the First Presbyterian Church in North Arlington, New Jersey, in 1981. He has been a speaker on radio station WFME and serves on various committees of the Presbytery of Newark. His writing credits also include *Something More*, a confirmation manual used in several Newark churches, thousands of pages of sermons, expositions, and Bible studies, and hundreds of poems and hymns (one of which was published by Carpenter Street Music).

Ken West (B) is the author of *The Shelbys Need Help: A Choose-Your-Own-Solutions Guidebook for Parents*, published by Impact Publishers. He is the director of the Center for Family Education at Lynchburg College in Lynchburg, Virginia. The book offers a practical spin on virtual reality in an engag-

ing scene-by-scene workbook format. He has also written two other books, *Parenting without Guilt* and *The 21 Deadly Myths of Parenting*. He and his wife, Patty, have three grown children.

1975 C. Gideon Forbes (E, M)

regrets that he could not attend his twenty-fifth year class reunion at PTS because of the loss of two family members who died in the Caribbean area within three weeks of one another. He resides in Miami, Florida.

Dewey Friedel (B) is the founder and spiritual leader of the Shore Christian Center in Allenwood, New Jersey. He describes Shore Christian as "evangelical and charismatic." Three worship services are offered weekly. The center includes an elementary school with 165 students and plans to add a high school in 2001. Friedel is also the host of a cable show called "Peak Performance" where he interviews Christian baseball and basketball players at their stadiums or arenas.

Michael D. Martin (B) is celebrating twenty-five years as pastor of the Mount Laurel Church of God in West Hanover Township, Pennsylvania. Under his leadership, the church has continued to grow, with activities for all age groups, two worship services, and a midweek prayer meeting. He also serves on the Churches of God Commission for Church and Pastoral Guidance.

Raymond D. Patch (B) is the new senior pastor of Lynnfield's Centre Congregational Church in Lynnfield, Massachusetts. He was formerly the pastor of Mattapoisett Congregational Church where he served for seventeen years. A member of the search committee noted Patch's experience as "a social worker, a legislative assistant in the New Jersey State Legislature, and a Peace Corps volunteer" as qualities that most attracted the congregation to call him.

Jeanne Stevenson-Moessner (E) was selected as a Henry Luce III Fellow for 2000-2001 in the area of Christianity and

culture. She was also recently promoted with tenure to associate professor of pastoral theology and Christian formation at the University of Dubuque Theological Seminary (PCUSA). She edited *In Her Own Time: Woman and Developmental Issues in Pastoral Care*, published in May 2000 by Augsburg Fortress Press. She is married to **David P. Moessner ('75B)**. ▼



1976 Michael P. Otte (B, '83M)

was installed as pastor of the Reformed Church of the Tarrytowns near Sleepy Hollow, New York, on October 15. His new congregation is celebrating more than 300 years of service to the communities of Tarrytown and Sleepy Hollow.

Donald E. Potter (B) was installed as pastor of Middletown Presbyterian Congregation Church in Middletown, Pennsylvania, on August 20.

1977 David M. Brown (M) is affiliated with the international Baptist Theological Seminary in Prague, Czech Republic, where students from the fifty Baptist Unions in Europe and from other Baptist organizations around the world are sent for training. In September, he and his wife, Ellen, spoke at Scarsdale Community Baptist Church in Scarsdale, New York, as part of a special mission emphasis weekend.

Robert R. Kopp (B) has two books out: *Golf in the Real Kingdom: A Spiritual Metaphor for Life in the Modern World* and *Don't Forget This!: Second Lesson Sermons for Sundays after Pentecost*, both published by CSS Publishing Company. He is currently the pastor of Center Presbyterian Church in McMurray, Pennsylvania.

Class notes

Jonathan E. Miller (B, '93P) was guest preacher at the Union Chapel-by-the-Sea in Ocean City, New Jersey, on August 20. He has been the pastor of the First Presbyterian Church in Moorestown, New Jersey, since 1994. He and his wife, Karin, have two daughters, one of whom is a student at PTS.

1978 Peter E. Bauer (B) works as a clinical social worker and psychotherapist for the South Texas Veterans Health Care System's Mental Health Clinic in Kerrville, Texas. He is licensed as a clinical social worker-advanced clinical practitioner, a marriage and family therapist, and a chemical dependency counselor. Bauer is also continuing his ministry as a naval reserve chaplain (lieutenant commander) and serves as the reserve chaplain for the USS *Inchon*, a Navy minesweeper. He is part-time minister for the Comal County Unitarian/Universalist Fellowship in New Braunfels. He has been instrumental in starting the new United Church of San Antonio (United Church of Christ). He resides in Bulverde, Texas, and may be reached by email at bauer.petere_@san-antonio.va.gov.

Robert C. Davis (B, '84M) is associate professor of religion at Pikeville College in Pikeville, Kentucky. He teaches courses in religion, philosophy, history, and interdisciplinary humanities, and lectures on patient dynamics for the new Pikeville College School of Osteopathic Medicine.

John C. Piper (B) and his wife, Annie, are now serving as copastors at Westminster Presbyterian Church in Westminster, Colorado. Annie was ordained on October 8, 2000.

1979 Gary Dorrien (M, E) is professor of religion and dean of Stetson Chapel at Kalamazoo College in Kalamazoo, Michigan. In September, he delivered the 2000 Winslow Ecumenical Lecture at Allegheny College in Meadville, Pennsylvania, on the topic "Theologizing Myth: Modern Theology and the Crisis of Belief." His most recent books include: *The Barthian Revolt in Modern Theology: Theology*



Les Borsay ('67B) received first prize at the General Assembly of the Christian Church (Disciples of Christ) for a sermon on church unity that was also published in *Mid-Stream*.

William H. Gray III ('70M) received an honorary doctorate from Montclair State University during the commencement ceremony last May. He is the president and chief officer of the College Fund (formerly the United Negro College Fund) and previously served as a pastor of Union Baptist Church in Montclair. In 1978, he succeeded his father as pastor of Bright Hope Baptist Church in Philadelphia, a post he currently holds.

David Abalos ('72D) was honored as a "Shining Star" at the East Windsor/Hightstown Mayors' Shining Star Charity Ball in Hightstown, New Jersey, in October. The event benefits the Better Beginnings Day Care Center, which has served children, families, and the local community for thirty-three years. The center provides affordable multicultural and bilingual childcare for preschool age children, along with programs in substance abuse prevention and violence reduction, and parent workshops. Priority is given to protective service children who have been abused, abandoned, or neglected. Abalos was cited for his outstanding support of the center's people and programs.

James J. McConnell ('75M) was named the recipient of the Mount Carmel Guild's Monsignor Joseph C. Shenrock Community Service Award in October. He and the parishioners of St. James Parish of Pennington, New Jersey, were honored for their longtime commitment and dedication to the guild. He recently retired after serving as pastor of St. James for twenty-one years. The prestigious award is named in honor of **Joseph Shenrock ('73M)**, the longtime vicar of social services for the Diocese of Trenton and the current pastor of St. Elizabeth Ann Seton Parish in Whiting, New Jersey. "Father Jim" and St. James Church were lauded for "the thousands of pounds of food donated to the guild's food pantry, the work of dozens of volunteers, and the parish's ongoing financial support," according to Harriet A. Flynn, president of the guild's board of trustees.

James F. McIntire ('89B), director of the Center for Spirituality and Disability, received an Access Achievement Award from the Philadelphia Mayor's Commission on People with Disabilities on October 3, 2000. The award recognizes businesses, agencies, and individuals who have made an outstanding effort and commitment to increase access for people with disabilities. His article "Changing Attitudes, Changing Spaces: Welcoming People with Disabilities" appeared in the September/October issue of *Congregations: The Alban Journal*.

DeForest B. Soaries Jr. ('89B) received an honorary doctorate from Montclair State University last May. He is a native of Montclair and currently serves as New Jersey's Secretary of State.

Myesha D. Hamm ('01B), an M.Div. senior, received the Fruit of the Spirit Holy Ministry Award at the Granville Academy's sixteenth annual graduation dinner in Princeton last April. She was one of six outstanding individuals honored at the event.

without Weapons, The Remaking of Evangelical Theology, and The Word As True Myth: Interpreting Modern Theology. He is also completing a three-volume series titled *The Making of American Liberal Theology*, to be published by Westminster/John Knox Press.

Robert Harding Morris (B) in his retirement years has completed a ten-year project by publishing *Boarding the Ark in Couples: A*

Biblical Theology of Sex. Published this year by 1stBooks Library, the book examines the Bible's explicit and implicit sexual content. It discloses sexuality to be a sacred quality with human, divine, and human/divine application. "The book challenges our secular culture's profanation of sex and instead shows its essential value for Christian well-being in mortality and throughout eternity," explains Morris. He may be contacted at rhmorris24@aol.com.

Class notes



Weddings

Olya Alexandrovna Spiridonova and Phillip Babcock ('87B), July 29, 2000
 R. Elizabeth Boone ('91B) and Havery McLean, May 28, 2000
 Leah Farrar and Howard Lee Whitee ('93B), June 3, 2000
 Lydia Kim and Alexander Hwang ('98B), June 3, 2000

Births

Jonah Charles to Laurie Anne and David Charles Smith ('87B), July 9, 2000
 William "Will" Ross to Suzie Nakasian ('93B) and Pete Balaam ('92B), July 20, 2000
 Daniel Stanley to Heather Harriss ('94B) and Michael Stephens ('94B), February 25, 2000
 Samuel Robert to Jacqueline E. Lapsley ('94B) and Greg Bezilla, August 25, 2000
 Alexander James "AJ" to Melissa and Jim ('94B) Rizer, May 27, 2000
 Jarrod Lawrence to Jill and John Shannon McWilliams ('98B), September 6, 2000
 John Parker to Abigail and Tim ('99B) McConnell, June 11, 2000
 Hannah Iona to Katy ('99B) and Mac ('99B) Schafer, April 10, 2000
 Delaney Frances to Elizabeth and Justin ('00B) Schlesinger-Devlin, July 28, 2000
 Craig Aldrich to Sindy and Al ('00B) Twyman, August 1, 2000

1980 Ken Collins (M) has just published *Exploring Christian Spirituality: An Ecumenical Reader*. He is professor of historical theology and Wesley studies at Asbury Theological Seminary. Published by Baker Book House, this book is his sixth. His email address is ken_collins@asburyseminary.edu.

Carol Lytch (B) received a Ph.D. in ethics and sociology of religion from Emory University in May. She is now coordinator of Lilly Endowment Programs for Strengthening Congregational Leadership with offices at Louisville Seminary. She is married to **Steve Lytch ('78B, '85M, '91P)**, pastor of the Second Presbyterian Church in Louisville.

Charles Marvin (M) has served as the ecclesiastical endorsing agent for the Assemblies of God in Springfield, Missouri, for the past two years. In March 1998, he retired from the military where he was the assistant chief of staff, Religious Ministries, Marine Corps Recruit Depot/Western Recruiting Region. Last June, he spoke at the annual Military Day 2000 service at the First Assembly of God Church in Warner Robins,

Georgia. The multimedia service honored military personnel in every branch of service.

John Salmon (M) has been appointed principal of Trinity Methodist Theological College in Auckland, New Zealand. He has been teaching systematic theology there for nine years. He also served as vice president of the Methodist Church of New Zealand in 1999. With Susan Adams he recently published *The Month of the Dragon: Theology for Postmodern Christians*.

1981 Craig Barnes (B), pastor of National Church in Washington, D.C., and a PTS trustee, was the Presbyterian preacher for the summer 2000 series of *The Protestant Hour* and was featured on programs airing July 16, August 13, and September 10. The ecumenical religious radio program is produced by the Protestant Radio and Television Center in Atlanta, in partnership with the Evangelical Lutheran Church in America, the Presbyterian Church (USA), the United Methodist Church, and the Episcopal Media Center.

1982 Ronald W. Baard (B) was named partner and full-time pastoral coun-

selor with the Phoenix Center for Pastoral Counseling in Phoenix, Arizona, on June 1. He and his wife, **Mary ('83B)**, have two daughters, Lauren, 14, and Karin, 10. He writes, "We enjoy living in the Desert Southwest, except for days in July when the temperature rises above 110 degrees!"

Barbara G. Hager (B) is working as associate attorney for Zeldes, Needle, Cooper, P.C. in Bridgeport, Connecticut. She is still an ordained minister in the PCUSA who does "lots of substitute preaching" and is the clerk of the Southern New England Presbytery's Permanent Judicial Commission. She coauthored a major opinion upholding the right of a Stamford, Connecticut, church to select and install a previously ordained gay elder. She lives in Bridgeport with one cat, "still happy being single and an auntie!" She welcomes correspondence and may be reached at revjd@dellnet.com or bhager@znclaw.com.

Byron Edward Luckett Jr. (B) has been assigned wing chaplain for the Fifth Bomb Wing at Minot Air Force Base in Minot, North Dakota. His email address is byron.luckett@minot.af.mil.

Gene Smillie (B) is the English pastor of Wheaton Chinese Alliance Church in the Chicago suburbs. "Working with Chinese sort of completes the loop," he says. He has worked in South America, Europe, and West Africa. He will complete his Ph.D. in New Testament at Trinity Evangelical Divinity School in the fall.

Douglass C. Sullivan-Gonzalez (B, '83M) has been appointed as associate professor of history at the University of Mississippi and interim pastor at Blackjack Presbyterian Church in Batesville, Mississippi. He resides in Oxford and his email address is dsg@olemiss.edu.

1983 Ara Guekguezian (B) is the minister of Pilgrim Armenian Congregational Church in Fresno, California, a few miles from the First Armenian Church where

Class notes

his father, Bernard Guekguezian, has been pastor for twenty-three years.

D. Max Whitfield (P) has been elected as a bishop of the United Methodist Church and assigned to the Northwest Texas/New Mexico area. He resides in Albuquerque, New Mexico.

1984 Paul M. Boardman (B) was named director of the Center for International Trade in Forest Products at the University of Washington's College of Forest Resources in Seattle in October. He manages a staff and graduate students who conduct international market research of use to government, industry associations, and businesses ranging from small value-added companies to large integrated forest-product companies. He also supervises the center's publications and special events. For the past four years, he worked in Japan for the American Forest and Paper Association, the leading trade association for the forest-and-wood products industries. He grew up in Japan, the son of missionaries. ▼



Joanne Scott Miller (B) completed a course of study in psychoanalytic psychotherapy and was certified as a pastoral counselor by the American Association of Pastoral Counselors last June. She is the director of the Mendham Branch of Grace Counseling Center in Madison, New Jersey, where she is a pastoral psychotherapist. Her email address is pjmillier@gateway.net.

Scott L. Strohm (B) is celebrating his eleventh year as pastor of Chambers Memorial Presbyterian Church in Rutledge, Pennsylvania. He is a D.Min. candidate at The Lutheran Theological Seminary at Philadelphia. He and his wife, Kathy, have two daughters, Rachel (13) and Anna (8).

1985 Gayle D. Beebe (B) was installed as president of Spring Arbor College, established in 1873, on October 20. The ceremony took place at Spring Arbor Free Methodist Church in Spring Arbor, Michigan.

Bill Carter (B) writes that CSS Press has published *Praying for a Whole New World*, a new book of his Advent and Christmas sermons. Also, Carter's jazz group has just released a new CD titled *Dancing Day*. One tune, "Cohasset Point," is a memorial tribute to **David B. McDowell ('60B, '64E)**, who died in November 1999. The CD is a follow-up to *Faith in a New Key* (1998), which was produced by PTS. Check the band's web site at www.presbybop.com for more information.

Kelton Cobb (B) is professor of theology and ethics at Hartford Seminary in Hartford, Connecticut. His email address is kcobb@hartsem.edu.

In July, **Perry (M)** and **Karen (B) Shaw** were guest speakers at White's Memorial Presbyterian Church in Berea, Kentucky, at the invitation of their former PTS Greek professor, the Reverend Cullen Story, who is pastor of the church. The Shaws are missionaries in Syria, and wanted to report on their work, as well as to give people "exposure to a real, live missionary."

Sharon Smith (B) provides pastoral care to 112 of the oldest Sisters of Providence living at the order's long-term care facility at St. Mary-of-the-Woods, Indiana. She's the first person from outside the Roman Catholic order to fill the position.

1987 Phillip Vernon Babcock (B) is pastor of Copeland Presbyterian Church in Athens, Alabama. He married Olya Alexandrovna Spiridonova, a native of Ivanovo, Russia, on July 29, 2000.

1988 Robert Johnson (B) is the new director of the Institute for Reformed Theology at Union/PSCE in Richmond,

Virginia. His email address is johnsonr@mindspring.com.

Ralph L. Mueller (B) began serving as interim pastor of the First Presbyterian Church in Wrangell, Alaska, on October 1. Wrangell is an area of southeast Alaska where most churches are accessible only by plane or boat. His email address is presby@seapac.net.

1989 Stephen P. Fritz (B) was installed as the new pastor of Wayside Presbyterian Church in Landisville, Pennsylvania, on August 27. He is the former pastor of Keyser Presbyterian Church in Keyser, West Virginia, and has served as presbytery commissioner to the Synod of the Mid-Atlantic.

William Greenway Jr. (B, '97D) is assistant professor of philosophical theology at Austin Presbyterian Theological Seminary. He recently addressed the Tulsa Interfaith Alliance in Tulsa, Oklahoma, where his topic was "Creation vs. Evolution? A Theological Assessment of a Confused Controversy." His presentation was a part of the alliance's two public forums on the creationism-evolution debate. The series was taped to be broadcast on a future NOVA program.

Carl Horton (B) has been named as coordinator for pastor, educator, and lay leader support in the Christian education and leader development program area of the Congregational Ministries Division of the PCUSA. He is a doctoral candidate at San Francisco Theological Seminary and will be the recreation coordinator at the Presbyterian Youth Triennium in 2001.

William M. Hosking Jr. (E) is the newly appointed minister of Radnor United Methodist Church in Reading, Pennsylvania. He just completed the D.Min. program at the Graduate Theological Foundation of Indiana, for which he did course work at Oxford University and in Rome. His email address is revandrev@aol.com.

Class notes

Eriberto Soto (M) recently moved to Brazil to serve as a missionary with the Knox Fellowship, a Reformed Presbyterian organization based in California.

1990 Earl L. Middleton (B) was installed as the new senior pastor of Calvary Baptist Church in Los Angeles on June 25. He can be contacted at elmiddletn@aol.com.

Jonathan Staples (B) preached at Swarthmore Presbyterian Church in Swarthmore, Pennsylvania, on October 1 as part of Swarthmore and Strath Haven high schools' 25th-year celebration of the ABC (A Better Chance) program. The program offers a topnotch public high school education to academically talented minority students from all over the country. A graduate of Stanford and of PTS, Staples is heralded as one of the program's earliest "success" stories. He now resides in California where he is the senior pastor of Palo Alto Jerusalem Church.

1991 This past fall **Gregory Cootsona (B)** taught "Theology and Science: Eschatology from a Scientific Perspective," one of eighty-four courses offered by the Center for Christian Studies at The Fifth Avenue Presbyterian Church in New York City. The course examined the volatile relationship of theology and science.

Steve F. Dintaman (D) has been appointed professor of theology at Eastern Mennonite University (EMU) in Harrisonburg, Virginia. He taught in the Bible and religion department at EMU from 1982 to 1985.

Elizabeth Boone McLean (B) recently traveled to Malawi, Africa, on a mission trip with the Synod of Livingstonia. She said, "This is the first place I've been where 'Presbyterian' is a magic word."

Damayanthi Niles (B) is a member of the faculty of divinity at the University of Cambridge with responsibility for the Christianity in Asia Project at the Centre for Advanced Religious and Theological Studies.

She has been appointed assistant professor of theology at Eden Seminary in St. Louis, Missouri, effective January 2001.

1992 Sharon Brassey-Brierley (B) recently received her Ph.D. in social economics and social justice from Boston College. At present, she works for the City of Boston Public Schools with inner-city youth at the middle school level. She is a Eucharistic minister at Our Lady of Perpetual Help in Newton, Massachusetts, and a communicant of St. John the Baptist Catholic Church in Brunswick, Massachusetts. Brassey-Brierley has studied and published about rural and urban domestic violence in Maine. ▼



Gaston Espinosa (B) is the project manager of the Hispanic Churches in American Public Life research project at the University of California at Santa Barbara. In September, he directed the first Hispanic Churches in American Public Life (HCAPL) conference. The conference critically examined the history and impact of religion on politics and civic engagement in the Latino community in the United States and Puerto Rico. More information about the project can be found on the HCAPL web site at www.hcapl.org.

1993 Brian Jones (B) is minister of Christ's Church of the Valley, a nondenominational Christian church that meets at the Regal Cinema 24 in Oaks, Pennsylvania. After starting two other churches, Jones and his family moved to Schwenksville, where this new congregation has grown too large to meet in members' homes. Jones says that a church in a cinema is "not as unusual as one might think. About twenty-five years ago, the Willow Creek Community Church in South Barrington, Illinois, began at the Willow Creek Movie Theater. Today, 17,000

attend that church each weekend." Jones's church's email address is www.ccofthevalley.com.

Max E. Reddick (B) was installed as the new pastor of Fountain City Presbyterian Church in Knoxville, Tennessee, in September.

Robert C. Spach (B) is chaplain of Davidson College, and for the past four years he has led ecumenical student teams on "reverse mission" trips to Central America over spring break.

Howard Lee Whitee (B) is the directing pastor of Bethalto United Methodist Church in Bethalto, Illinois, across the river from St. Louis.

1994 Heidi Gehman (B) is a Ph.D. student in ethics at the University of Chicago. Her email address is hgehman@hartsem.edu.

Craig A. Vondergeest (B) received a Doctor of Philosophy degree from Union Theological Seminary and Presbyterian School of Christian Education in Richmond, Virginia, on May 28, 2000. He is a member of St. Paul's United Methodist Church in Jamestown, North Dakota.

1995 Theo Cornish (B) is working as the full-time sales coordinator for the PTS bookstore (the TBA) while his wife, Laura Rivera-Cornish, continues her studies as an M.Div middler. Theo is the son of the late **Joan Bennett Cornish ('87B)**. Theo and Laura are also caring for his nephews.

Melvin Glazer (P) was installed as the permanent rabbi at Beth David Congregation near Miami, Florida, in September, where he had served as interim rabbi for one year. He and his wife, Donna, have four children and one grandchild.

1996 Amy Flack (B) is serving in Avon, South Dakota, at two small churches.

Class notes

She encourages classmates to look her up if they are in the area.

1997 Greg Finch (B) is the new director of community outreach for the Arts and Humanities Council of Montgomery County, Maryland. He works directly with arts and humanities organizations, artists, and scholars in partnering relationships with community services, educational systems, correctional facilities, hospitals, and faith communities stretching from Washington, D.C., to Baltimore. He is pursuing publication of a collection of his poetry titled *This Way of Being*. His email address is gregfinch@hotmail.com.

1998 David Efird (B) has completed an M.Sc. in philosophy at Edinburgh University in Edinburgh, Scotland. Ever a student, he entered the doctoral program in philosophy at Oxford University in England in September.

Myong (Anna) Paik (B) was ordained to the ministry of Word and Sacrament on August 20 at Sumter Korean/American Presbyterian Church in Sumter, South Carolina.

T. Kevin Taylor (B) has been appointed associate pastor for pastoral care at Fair Haven United Methodist Church in Houston, Texas. His email address is kevintaylor94@alumni.wfu.edu.

1999 Andrew Tatusko (B, '00M) is a faculty consultant and instructional designer at Seton Hall University in South Orange, New Jersey. His office is in the Teaching, Learning, and Technology Center where he can be reached at tatuskan@shu.edu.

Dale E. Wratchford (B) accepted a call as the associate minister of Taylor Lake Christian Church in Seabrook, Texas. He continues to serve as chaplain resident at St. Luke's Episcopal and Texas Children's Hospitals in Houston. He was licensed to ministry in the Christian Church (Disciples

of Christ) in June. His email address is dwratchford@sleh.com.

2000 David Cook (B) was recently installed as pastor of Westminster United Presbyterian Church in Mifflintown, Pennsylvania. His email address is davidcook17@hotmail.com.

Nancy Emerson (B) was installed as the new associate pastor of Lake Murray Presbyterian Church in Chapin, South Carolina, on July 23. Dr. Patrick Miller, professor of Old Testament at PTS, preached.

Kristin Hutson (B) is serving as a pastoral intern at the First Presbyterian Church of Racine, Wisconsin, under the supervision of the church's pastor, **Randy Bush ('89B)**. Kristin is excited about living so close to her family and friends in Chicago. Her email address is krisbren99@hotmail.com.

Michael Mann (B) (below center) was commissioned as a mission intern by the United Methodist Church's General Board of Global Missions on August 13, 2000. He has been assigned to the National Council of Churches in Nagpur, India, for fifteen months where his responsibilities include relationship-building with the people of India, understanding the social, political, and economic influences in their lives, and examining the impact of global structures on India's rural and urban communities. He is a native of Trussville, Alabama, and a member of the Pinson-Parkway Church of God of Prophecy in Pinson, Alabama. The commissioning service was held at Northwoods United Methodist Church in Atlanta, Georgia. ▼



Nannette Pierson (B) is the pastoral associate at the Sacred Heart of Jesus Roman Catholic parish in Rockaway, New Jersey.

Carie Stanley (B) was ordained to the ministry of the Word and Sacrament at the Wilton Presbyterian Church in Wilton, Connecticut, on August 27, 2000. She has accepted a call as associate pastor of Covenant Presbyterian Church in Charlotte, North Carolina.

Christopher Thomforde (P) has been named president of Bethany College in Lindsborg, Kansas. He is a pastor in The Evangelical Lutheran Church in America and served as chaplain at Susquehanna University in Selinsgrove, Pennsylvania, for ten years. He assumed his new role on January 15, 2001.

Al Twyman (B) is working on a book on racism, its relationship to time, and how we honor the dead, the topic of his PTS senior thesis. A house husband and new father, he is also volunteering in ministry at a local prison and doing some preaching. He was ordained May 28 by the Christian Church Disciples of Christ at the First Christian Church in Falls Church, Virginia, his home church. He and his wife, Sondy, love living in Poughkeepsie, New York, twenty miles from West Point. "We're surrounded by woods, and I really enjoy chopping my own firewood," says Twyman.

Douglas R. Valentine (B) was installed as pastor of Hamilton Square Baptist Church in Hamilton Square, New Jersey, on September 17. He previously served as assistant pastor of the First Baptist Church of Trenton. He and his wife, Jacqueline Lynch-Valentine, reside in Hamilton.

We're not ignoring you!

The editorial staff of *inSpire* receives many class notes every year and tries to print them all. But because the magazine is published three times a year, it sometimes doesn't include recently submitted class notes. If you don't see your class note here, please be patient. It will appear in a future issue.

investing in ministry



*The Reverend
Chase S. Hunt
is the Seminary's
director of
planned giving.*

Let me introduce you to our new Planned Giving Calculator, a recent addition to the Seminary's web site. With this tool you can make personal calculations of the features and benefits of the various life income plans offered through the Seminary's planned giving program. The calculator is available at your convenience and in a secure environment.

To activate this service, go to the Seminary's home page (www.ptsem.edu) and click on Give. That will take you to the Development page, where six options appear. Immediately below them are additional opportunities, one of which invites you to try our Planned Giving Calculator! Clicking on that will bring up a notice assuring you that all information entered as part of the calculation is secure. From there, go on to the calculator information page and make the appropriate entries. While the inclusion of personal data such as your name, address, and telephone number is optional, please be assured that any information shared with us will be held in confidence.

After making your entries, go to the bottom of the page and click on Calculate. A summary of the benefits of the particular gift arrangement you selected will appear. If you want a hard copy, you can print it.

We welcome you to our web site and to this new feature. I hope you find it helpful for becoming more familiar with the various life income plans available to you and for deciding which would be most appealing to you. For further information about these plans, I refer you to the Planned Giving option on the Development page of our web site and/or invite you to contact me at the Seminary.

Gifts

This list includes gifts made between June 1, 2000, and October 31, 2000.

In Memory of

Mr. and Mrs. Felix Baker to the Annual Fund
Mr. and Mrs. Joseph Baylis to the Annual Fund
The Reverend Donald R. Bitzer ('61B) to the Alumni/ae Roll Call
The Reverend Dr. James M. Boice II ('63B) to the Alumni/ae Roll Call
Mrs. Helen M. Borthwick to the Alumni/ae Roll Call
Mr. Osmond "Buck" Breland to the Buck Breland Memorial Emergency Medical Fund
The Reverend Dr. Henry Seymour Brown (1900B) to the Annual Fund
Dr. Gilmore D. Clarke to the Miller Chapel Restoration Project
The Reverend Alexander T. Coyle ('30B) to the Scholarship Fund
The Reverend Dr. David L. Crawford ('47B) to the David Livingstone Crawford Memorial Scholarship Endowment Fund
The Reverend John P. Dany ('41B/'42M) to the Scholarship Fund
The Reverend Albert G. Dezso ('46B) to the Annual Fund
Ms. Carol Gray Dupree to the Carol Gray Dupree Center for Children Endowment Fund and to the International Students Scholarship Endowment Fund
The Reverend Dr. William H. Felmeth ('42B) to the Miller Chapel Restoration Project
Dr. Charles Gehman to the Alumni/ae Roll Call
The Reverend James L. Getaz Jr. ('49B) to the Annual Fund
Ms. Grace E. Gillis to the Alumni/ae Roll Call
The Reverend J. Harold Guy Sr. ('36B) to the Miller Chapel Restoration Project
Mr. William G. Hardwick to the Alumni/ae Roll Call
Mrs. Clara S. Herr to the Miller Chapel Restoration Project

Mr. G. Frederick Hoffman to the G. Frederick Hoffman Scholarship Endowment Fund
The Reverend Dr. Edward J. Jurji ('42B) to the Annual Fund
The Reverend Dr. Bryant M. Kirkland ('38B) to the Alumni/ae Roll Call, the Speer Library Fund, and the Bryant M. Kirkland Minister of the Chapel and Professor of Common Worship Endowment Fund
The Reverend Father Makarios T. Kizza ('71M) to the Alumni/ae Roll Call
Dr. Howard Tillman Kuist to the Alumni/ae Roll Call
Mr. Richard H. Lackey Jr. to the Richard H. Lackey Jr. Memorial Scholarship Endowment Fund
The Reverend J. Arthur Lazell ('37B) to the Annual Fund
Dr. T. Charles Lee to the Speer Library Fund
The Reverend Dr. Alan Edmond Lewis ('77D) to the Annual Fund
The Reverend Dr. John A. Mackay ('15) to the Miller Chapel Restoration Project
Mrs. John A. Mackay to the Miller Chapel Restoration Project
The Reverend Lyle E. MacLaury ('68B) to the Alumni/ae Roll Call
Mr. Robert W. Marshall Sr. to the Col. Guilford C. Babcock Scholarship Endowment Fund
The Reverend Dr. James I. McCord to the Alumni/ae Roll Call
The Reverend Dr. Horace M. McMullen ('53G) to the Miller Chapel Restoration Project
Mr. Benjamin Franklin Meckley to the Miller Chapel Restoration Project
Ms. Eleanor Meisel to the Alumni/ae Roll Call and to the Miller Chapel Restoration Project
The Reverend Richard H. Miller ('55B) to the Miller Chapel Restoration Project
Mrs. Jeanette Norquist to the Alumni/ae Roll Call
The Reverend W. Burney Overton ('42B) to the Annual Fund
Mr. David C. Payne to the Alumni/ae Roll Call
Mr. George T. Piercy to the Annual Fund
Dr. Ralph Raburn to the Alumni/ae Roll Call

investing in ministry

The Reverend Scott Turner Ritenour ('43B) to the Miller Chapel Restoration Project
 The Reverend Dr. Joseph R. Sizoo to the Miller Chapel Restoration Project
 The Reverend Kenneth C. Stewart ('41B) to the Annual Fund
 The Reverend Dr. John M. Stuart ('41B/'46M) to the Annual Fund
 The Reverend Dr. Daniel C. Thomas ('44B) to the Miller Chapel Restoration Project
 The Reverend Dr. Raymond C. Walker ('10B) to the Miller Chapel Restoration Project
 The Reverend and Mrs. Walter J. Warneck to the Miller Chapel Restoration Project
 Dr. David A. Weadon to the Miller Chapel Restoration Project
 Ms. Jeanne Christie Wrightson to the Alfred Christie Memorial Scholarship Fund
 Victims of Genocide to the Alumni/ae Roll Call

In Honor of

The Reverend Dr. Richard S. Armstrong ('58B) to the Miller Chapel Restoration Project
 The Reverend Dr. W. J. Beeners ('48B) to the Alumni/ae Roll Call
 Mrs. Jane L. Black to the Miller Chapel Restoration Project
 Mrs. Gretta M. Buller to the Alumni/ae Roll Call
 The Reverend Dr. Fred W. Cassell ('54B) to the Annual Fund
 Mrs. Jo Anne Cassell to the Annual Fund
 Ms. Wonjae Choi to the Scholarship Fund
 Ms. Dorisanne Cooper ('96B) to the Miller Chapel Restoration Project
 The Reverend Dr. David L. Crawford ('47B) to the Miller Chapel Restoration Project
 The Reverend Emily M. Berman D'Andrea ('97B) to the Scholarship Fund
 The Reverend Dr. Edward A. Dowey ('43B) to the Alumni/ae Roll Call
 Ms. Alexandra Erb to the Alumni/ae Roll Call
 Mr. Trevor Erb to the Alumni/ae Roll Call
 The Reverend Lawrence W. Farris ('77B/'89M) to the Scholarship Fund
 The Reverend Dr. Dean E. Foose ('64B/'65M/'94D) to the Annual Fund
 Mrs. Barbara A. Gillespie to the Miller Chapel Restoration Project
 The Reverend Dr. Thomas W. Gillespie ('54B) to the Miller Chapel Restoration Project
 Mr. Buster Grant to the Alumni/ae Roll Call
 Ms. Victoria Grant to the Alumni/ae Roll Call
 Harlem Yoke Parish, Harlem, Montana, to the Alumni/ae Roll Call
 The Reverend C. Sheldon Hastings ('44B) to the Miller Chapel Restoration Project
 The Reverend Dr. John Calvin Knox Jackson ('53B) to the Alumni/ae Roll Call
 Mrs. Lola Shiflet Kirkland to the Speer Library Fund and to the Bryant M. Kirkland Minister of the Chapel and Professor of Common Worship Endowment Fund

The Reverend Koonae Annie Lee to the Princeton Theological Seminary Korean Alumni/ae Scholarship Endowment Fund
 The Reverend Michael E. Livingston ('74B/'91M) to the Miller Chapel Restoration Project
 The Reverend Dr. John A. Mackay ('15B) to the Miller Chapel Restoration Project
 Dr. Donald Macleod ('46G) to the Miller Chapel Restoration Project
 The Reverend Dr. Kari Turner McClellan ('76B) to the Annual Fund
 The Reverend Dr. Bruce M. Metzger ('38B/'39M) to the Miller Chapel Restoration Project and to the Alumni/ae Roll Call
 Mrs. Mary Louise Meyer to the Miller Chapel Restoration Project
 Dr. Paul W. Meyer to the Miller Chapel Restoration Project
 The Reverend O. Thomas Miles ('51B) on the 50th anniversary of his PTS graduation to the Scholarship Fund
 The Reverend Dr. Dennis T. Olson to the Miller Chapel Restoration Project
 The Reverend Randall R. Painter ('54B) to the Scholarship Fund
 The Reverend Dr. David B. Watermulder ('45B/'48M) to the Annual Fund
 All the laborers working on the Miller Chapel Restoration Project to the Miller Chapel Restoration Project

In Appreciation of

The Reverend Dr. W. J. Beeners ('48B) to the Class of 1953 Scholarship Endowment Fund and to the Miller Chapel Restoration Project
 The Reverend Dr. Johan Christiaan Beker to the Alumni/ae Roll Call
 The Reverend Dr. John David Burton ('45B/'51M) to the Alumni/ae Roll Call
 Dr. Emile Cailliet to the Alumni/ae Roll Call
 Dr. Henry Snyder Gehman to the Alumni/ae Roll Call
 The Reverend William O. Harris ('54B) to the Alumni/ae Roll Call
 Dr. Howard Tillman Kuist to the Alumni/ae Roll Call
 Mr. Frederick F. Lansill to the Alumni/ae Roll Call
 The Reverend Michael E. Livingston ('74B/'91M) to the Miller Chapel Restoration Project
 The Reverend Dr. John Alexander Mackay ('15B) to the Alumni/ae Roll Call
 Dr. Elsie Anne McKee ('82D) to the Alumni/ae Roll Call
 The Reverend Dr. Bruce M. Metzger ('38B/'39M) to the Alumni/ae Roll Call and to the Annual Fund
 The Princeton Theological Seminary Library Staff to the Speer Library Fund
 The Reverend Harry R. Robinson ('57B) to the Alumni/ae Roll Call
 The Reverend John B. Smiley ('52B) to the Alumni/ae Roll Call and to the Miller Chapel Restoration Project
 "Wonderful faculty during my seminary days" to the Alumni/ae Roll Call

outStanding in the field

Sing a New Song

by Chris Hays

A PTS graduate is writing new songs for congregations all over the world, and they are singing her praises in addition to her hymns.

Many a minister composes occasional lyrics, but Carolyn Winfrey Gillette's hymns have been heard in churches from Honduras to Cairo and on a PBS special. The hymn-writer herself was recently profiled by the *The Philadelphia Inquirer*. Her success has been confirmed and furthered with this year's publication of her collection *Gifts of Love: New Hymns for Today's Worship* (Geneva Press, 2000).

A 1985 M.Div. graduate who is copastor with her husband, Bruce, of the First Presbyterian Church in Pitman, New Jersey, Gillette is modest to the point of shyness. She will tell you that she submits to the indignity of all this publicity mostly in order to help draw attention to the issues she addresses in her hymns.

At times, however, her enthusiasm overcomes her reserve—as when Psalm 96 comes up and she exclaims, “There are new songs that we can learn and write and sing and enjoy.” More often, she seems almost distressed by the attention that has come her way.

But it comes for a reason.

“Her hymns have theological integrity—and they're singable, too,” says Tom Hastings, a Ph.D. candidate at the Seminary, who has used them at his English-speaking church in Tokyo.

Gillette discovered her gift suddenly, thirteen years after she graduated from seminary. Sitting in a class on Psalms, she heard the professor say that someone had once set the Ten Commandments to music. No one in the class knew how it went, however, so she decided to write it herself to teach her three children.

The Ten Commandments hymn and the forty-four others in her published collection

In a Feed Box, in a Stable

by Carolyn Winfrey Gillette

In a feed box, in a stable,
Jesus slept upon the hay;
So, our God, you came among us,
Bringing peace on earth that day.
Beautiful upon the mountain!
Christ, you bring us God's shalom;
May we share your love and justice
In each land and town and home.

In a shelter, poor and homeless,
Sleeps a child upon her bed;
In a basement hides a family,
Bombs exploding overhead.
Jesus, you knew want and hunger;
Your own family fled the sword.
May we see you, may we hear you,
In each one oppressed or poor.

In the church, we seek your presence;
Prince of Peace, you meet us here:
See! A person seeking shelter.
See! Another filled with fear.
See! A world where lives are broken;
Give us strength and help us care,
Till our love for every neighbor
Fills each thought and act and prayer.

attest to a broad range of emotion and experience—from a wedding hymn (“God, in Joy We Gather”) to a mourning hymn in the wake of the Columbine shootings (“A Prayer for Our Children”). The hymns, all set to existing tunes, fill gaps many pastors may find in the hymnal, and some they probably never thought of—she has, for example, written a hymn for Super Bowl Sunday and another inspired by key points of “Faith in the Reformed Tradition,” a section in the second chapter of the Presbyterian Church's *Book of Order*.

One of her major themes is the call to social consciousness.

“The church needs to be concerned with what's going on in the world and the people whom it's so easy to overlook,” she says.

One such hymn—“The Storm Came to Honduras”—led to one of Gillette's most

rewarding moments as a writer. The same powerful hurricane devastated several countries in Central America, and Gillette remembers an email message she received from Nicaragua: “A woman, a mission worker, wrote to thank us for the hymn as her husband was out ministering in the area after a village had been destroyed by a mudslide. Seventy families had been killed, and she was at home trying to keep things normal for her

kids and singing to herself.... She wrote and said it was very comforting.”

Such exchanges—and the more mundane daily thanks from pastors all over America and abroad—are made possible by new technology, and

Gillette's relationship with that new technology is made possible largely by Bruce, who in his role as press agent has set up a web page at www.firstpresby.org/hymnlist.htm with lyrics to ten hymns.

“One of our kids had a map of the world,” Carolyn remembers, “and we had fun coloring in all the states and countries we'd heard from.”

Within the Presbyterian community, Gillette has been honored to have her hymns published in *The Presbyterian Outlook*, sung at a Presbyterian Women's National Gathering, and chosen by the denomination's Office of Spiritual Formation to distribute with study materials.

Gillette has also made it easy for pastors of small churches to use the hymns: Buying one copy of the book confers the right to photocopy hymns for one-time use by a whole congregation, an unusually lenient position in the business.

About the best place to go to avoid hearing a Carolyn Winfrey Gillette hymn is Carolyn Winfrey Gillette's church, where modesty prevails. Bruce says, “I'm lucky if I can get her to [have the congregation] sing one a month.” ■



photo: Bruce Lovelace



outStanding in the field

Educating a Nation

by **Barbara A. Chaapel**

When Patricio Proaño left his home in Quito in 1977 to study at Princeton Seminary, he had no idea that twenty years later he would begin the first Christian university in Ecuador.

"I was just a 'little pastor' [the way Ecuadorans refer to lay pastors] and worked as a photographer to pay the bills," he explains. Though the United Evangelical Church of Ecuador, born in the missionary movement, ministered to the small Protestant population of Ecuador, its pastors seldom had theological training.

The dream of one man changed that.

Fresh from Princeton in 1982, M.Div. in hand, Proaño worked for eight years to start a seminary in Quito, while also working as a pastor and teaching in the public university. But with little funding and only fifteen graduates, the school went under in 1990.

Unsinkable, Proaño started again. This time his vision was for a Christian undergraduate university that would include theological training. The Protestant church in Latin America was growing, and 1996 would mark the 100th anniversary of its formal presence in Ecuador. After several starts and stops, with waning commitment from ecumenical leaders who had at first been enthusiastic, Proaño gathered three friends in 1995. They began asking high school students questions: Would you be interested in a Christian university? Would your parents send you to one? What would you study? Would you be interested in working in the church?

The small research project netted support, enthusiasm, prayers. With now a group of sixteen leaders from other institutions, on April 15, 1996, Proaño inaugurated "by faith" the Universidad Cristiana Latino-

americana (Latin American Christian University in Ecuador).

"By October 1996 we had 120 students and twelve teachers," Proaño says. Hard work and intricate legal steps over the next four years resulted in the university's legalization by the state on March 15, 2000, with Proaño as its first president.

The university has nine academic programs (biomedics, computer science, psychology, theology, business administration, tourism, graphic design, and communications) and 1200 students (all commuters) and inhabits a building given by the United Evangelical Church as well as a ten-story hotel it is renting to buy.

And Proaño isn't done yet. "Our goal is 5000 students in three years, and branch campuses to join the main campus in Quito," he says.

While administration has taken much of his time, it is the teaching and learning that is most important to the founder.

For that, his years at Princeton Seminary were a model.

"Learning was exciting at Princeton," Proaño remembers. "Liberation theology was brand new and the three of us from Latin America kept pushing our fellow students and the faculty to discuss it. James Cone's first book came out while I was in seminary, and feminist theology was beginning. I studied at Princeton with Gustavo Gutiérrez, and heard Moltmann lecture on the theology of hope. After the lecture, his first questioners were the Latin Americans. We wanted to know what hope meant in social and political terms, in real life."

Proaño and his contemporaries "pushed the question of the poor," admittedly a "hard



Patricio Proaño, center, leads a class of senior students at Latin American Christian University in Ecuador.

thing to do in Princeton," he says. "But we saw our role as making people reflect about the world perspective, about how what they were studying in the classroom related to their responsibility as world citizens and Christians."

These are not just words to Patricio Proaño. Each degree program at his university takes five years and includes required community service. Students work as volunteers with NGOs while they read books and take exams.

Proaño believes education is the key to his nation's future. "Public education, along with the economy, is in crisis in Ecuador," he explains. "Political instability leads to corruption. I want the values of higher education to be Christian values, and so we teach leadership, ethics, and philosophy in all nine of our schools."

Proaño's vision is nothing less than educating a group of intellectual Christian men and women to help lead his nation. "I hope that our graduates will one day change Ecuador. I hope they will learn that power struggles about money lead to corruption, and that they must do battle with the corruption and injustice in our culture." ■

Patricio Proaño challenges PTS students and alumnulae to experience his school's vibrant international community firsthand. The university needs volunteer English teachers, and is also willing to supervise field education for American students. You can reach him at ucl@ecuanex.net.ec.

outStanding in the field

Speaking the Truth to Power

by Barbara A. Chaapel

Pastor, missionary, teacher, advocate. No, not a child's rhyme for remembering religious professions. But the actual career path of Walter Owensby, PTS Class of 1959.

A path not so much planned as followed. "God and the church invited me to do ministry in such varied ways, and I never really expected the turns in the road," Owensby says, describing his ministry as a "seamless movement" from job to job that others might find disjointed. "I was terrible at career planning," he laughs.

First an assistant pastor in central New Jersey, then organizing pastor of a new church development in Illinois. On to Mexico and then to Bogota, Colombia, as a mission worker. Then to Wisconsin to work for the Presbyterian Church Program Agency in the area of inter-American economic awareness.

And finally to Capitol Hill.

Last June Owensby retired after fifteen years as associate for international issues in the Presbyterian Church (USA)'s Washington Office, the office established in 1946 that "speaks the truth to power" from its location in the heart of the nation's capital. Its task — to advocate in the public arena for the church's social witness perspectives and policies, based on the Bible and Reformed theology — is close to Owensby's heart.

"The gospel in all of its dimensions must be lived in the public square," he says. "God has given us some part of the world and we are responsible for it. That is stewardship."

In his role with the Washington Office, Owensby worked on issues from human rights to easing the debt burden of impoverished nations to dialogue between Christians and Muslims. He has been heavily involved in programs and education for the Jubilee 2000 Campaign, calling for debt forgiveness

for the world's poorest nations, and was heartened when President Clinton signed debt relief legislation on November 6 that provided \$435 million to fund debt relief and put the U.S. squarely behind the worldwide effort to lift poor nations out of poverty.

One of his last pre-retirement projects was working on and writing about the world AIDS epidemic in Africa, which he calls "a disaster," faced by the Council of Churches of South Africa.

For these fifteen years of dedicated service, Owensby was honored by his colleagues at the Washington Office dinner during the General Assembly meeting in Long Beach, California, last June. He received special recognition during the presentation of the office's annual Partnership in Mission public policy awards. "Thoughtful, insightful, kind, diligent, highly respected" was how Washington Office director Elenora Giddings Ivory described Owensby. And prophetic.

Trained as an economist as well as a minister, Owensby believes it is essential for the church to look at issues of social justice through the hard lens of economics.

And he doesn't plan to stop looking through that lens just because he has retired. He continues to work on a writing project in response to a Presbyterian Church initiative



on the relationship of the United States, Korea, and Brazil to the globalization of the economy. He is also writing to assist the denomination's Advisory Committee on Social Witness Policy and its staff team on religious freedom.

And after a fall vacation to Portugal and Spain with friends, he has been happy to settle down in his Capitol Hill home and find time to become active again in his presbytery, National Capital, and his local church, Capitol Hill Presbyterian Church, where he will teach a thirteen-week class on biblical and theological issues, "content still negotiable," he says.

"I don't expect to disappear from the scene, either ecclesiastically or politically," he says. "There are important and rewarding things for all of us to do in all of life, and for all of life." ■

outStanding in the field

Closing the SundayMonday Gap

by Chris Hays

David Miller came to the M.Div. program after a long business career, and when he graduated in 1998, he had a vision for an organization that would help people and companies make sense of their duties to their businesses and to their God.

"Most people spend more time at work than anywhere else, certainly than at church," Miller says. "Well, let's see—is God interested in this?"

The first thing he needed was a name.

In his introductory Hebrew class, Miller had been struck by the word *avodah*. It means work, service, and worship, all wrapped up in one.

A friend in market research offered to do a pro bono study to test reaction to the name. It was a great name, she concluded, but not one he should use. "You're going to spend all your time explaining to people what it means," she said.

Two years later, that's exactly what he does, and the Avodah Institute is slowly taking shape as Miller simultaneously works on a Ph.D in social ethics. From an office in downtown Princeton, he is laying the foundation for a "virtual institute"—one that does not have a large staff but convenes special seminars when there is demand or a pressing issue. He can even envision a day when a concerned company might hire the institute to function as a theologically informed consulting firm to study a proposal from both business and biblical perspectives.

So far, Miller has assembled a board of trustees that includes the C.E.O. of The ServiceMaster Company and the president of PepsiCo, Inc., and although he is the only staff member, Avodah's web site (www.avodahinstitute.com) was recently named a "Hot Site" by *USA Today*. Last spring he brought thirty executives to Princeton for a seminar on business ethics with PTS professor Max Stackhouse and a professor from

Harvard Business School.

"We put 'em in a room, stirred it up, closed the door, and saw what happened," Miller says.

What happened was a moving interfaith discussion that helped the attendees think through the intersection of business and faith in areas as various as the purpose of wealth and domestic-partner benefits.

"Most people spend more time at work than anywhere else, certainly than at church," Miller says. "Well, let's see—is God interested in this?"

The issues are many. "Some [business leaders] feel a real tension in the Sunday-Monday gap," Miller notes. "Some feel guilt, some feel estranged."

He sees it as a challenge to find a way to talk about ethics without turning off non-Christians and those who are weary of the Christian Right, yet also to make it clear that the institute takes faith seriously and comes from a particular tradition.

Often, of course, no explaining is necessary.

"A lot of people get really excited when they hear what we're doing," Miller says. "They get excited just that someone's paying attention."

After graduating from Bucknell in 1979, Miller, now forty-three, worked for IBM for eight years, then went into banking, eventually working his way into a partnership in a small private bank in London. "Pastors never

talked about my world," he explains. "If anything, it was a negative example."

But as Miller points out, work is one of humankind's divinely mandated purposes from the beginning of creation.

"Businesses are no more fallen and dysfunctional than the church," he says. "There are churches that pay poorly and work people too hard, and there are good businesses

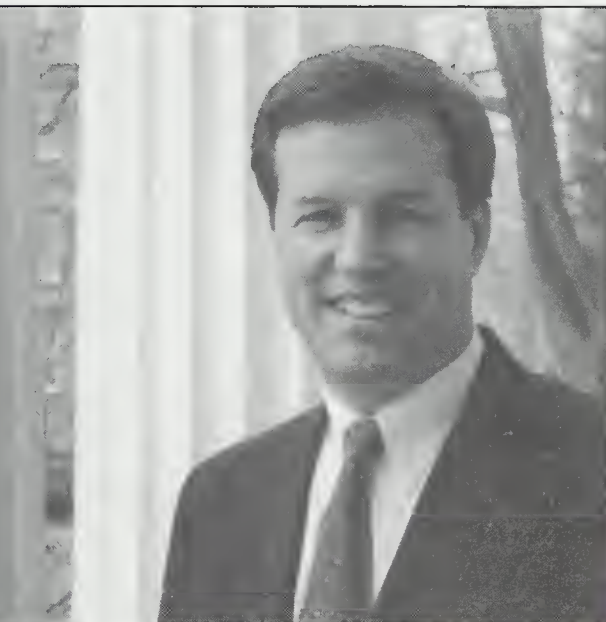


photo: Kathy Whalen

that treat their employees very well."

Miller believes that ministers and congregations need to discuss business just as much as businesses need to discuss ethics. To that end, he also hopes to connect with churches and seminaries through Avodah.

In the future, he may have an opportunity to spread the word directly by teaching. Surprised to be accepted into the Ph.D program, Miller will be spending a few more years at Princeton with his wife of twenty-one years, Karen. They traded a London townhouse for a spot in Tennent Hall.

Miller emphasizes that he is not trying to construct a stand-alone "workplace theology," but rather to affirm work's fundamental place within any theology.

The task of influencing the mainstream, he acknowledges, is a huge one.

"It's impossible," he says. "That's what's exciting about it." ■

In Memoriam

*Blessed are the dead... who die in the Lord.
Yes, says the Spirit, they will rest from their
labors, for their deeds will follow them.*

Revelation 14:13



1934: Harvey T. Kidd, July 27, 2000,
Hernando, MS

1935: George Pelton, notified
October 19, 2000, Virginia
Beach, VA

1938: Benjamin E. Bollman, April 18,
2000, Des Moines, WA

1939: Robert Alvin Wilson, May 2,
2000, Minnetonka, MN

1941: William Harvey Jenkins, April
21, 2000, Columbus, OH

1944: Keith L. Sackett, notified
August 11, 2000, Lubbock, TX

1951: Harlan C. Durfee, September
9, 2000, Mount Joy, PA

1957: David S. Feazell, August 1,
2000, Brooklyn, NY

1958: Raymond L. Himes, notified
October 13, 2000, Winston-
Salem, NC

1961: Donald R. Bitzer, August 19,
2000, Ocean City, NJ

1964: Robert G. Cotter, September 6,
2000, Flanders, NJ

1965: Baron R. Nowack, notified
August 11, 2000,
Hendersonville, NC

1972: Charles Abbott Carter,
September 6, 2000,
Pennington, NJ

1976: Harris B. Yii, June 9, 2000,
Upper Darby, PA

1981: James P. McManimon, August
31, 2000, Lawrenceville, NJ

1983: Michael D. Wuchter, August 5,
2000, Duluth, MN

1986: Albert A. Avant Jr., July 2,
2000, Washington, D.C.

HILLS OF HOME

The war is over!

It was August 1945, and I was aboard an assault transport in the China Seas, preparing for the invasion of Japan. There were no bells or whistles. Just the announcement to the 2,000 men aboard ship that Japan had agreed to surrender.

Suddenly, the thought of going home, of being with friends and family, of being free, of just finding a nest where I could pick up the pieces of my life, which I had left four years prior, consumed me!

It was six months before world events permitted me to give my last salute and to greet the familiar hills of home in Wisconsin.

But, oh, how quickly my hopes and dreams were again shattered. My mother had died. My father had remarried. Strangers were now living in my home, and so many friends were lost forever to the tragedy of war.

Lonely and exhausted, I could not "find" myself. I suffered from what the doctor called "war fatigue." I prayed for guidance and help. My first decision was to enter seminary in preparation for the Christian ministry, a step I had planned since my early teenage years. It was very important for me to go to a place far removed from the loneliness I was experiencing. It must be a place where I could find myself.

I was led to Princeton Seminary. I arrived on campus one late afternoon to be greeted by a quiet and calm that was far removed from the trains, cars, traffic, and talk that seemed to engulf me. As I unpacked my things, I heard organ music coming from the chapel, a simple New England-style white building across the campus. The organist was preparing for evening worship. Within hours, I felt at home. There was a spirit, a feeling of peace and rest and comfort.

Princeton as a community has a long history of participation in the founding of this

country. I discovered that the city fathers had determined early that no highway or railroad would pass through the town. That made it a walking community. It was then, and still is, a town of land and trees and lovely colonial homes. There was a serenity everywhere that fed my need.

As I wandered the campuses of the Seminary and the adjourning university, I felt a sense of history. George Washington had camped there with his Revolutionary War troops. John Witherspoon, the only clergyman to sign the Declaration of Independence, was the first pastor of the Presbyterian church located in the center of town. A walk through the community was a walk through American history.

That first night, as I sat in Miller Chapel, I knew that I was in the right place. I wept when the worship service began. There were 419 male students present. When they sang "A Mighty Fortress Is Our God," I knew I was home!

And home in more ways than I had first realized. I discovered that many of my forebears had lived in Princeton. Aaron Burr Sr. was the first president of the university. Aaron Burr Jr. was the vice president of the United States, and after his death he was buried at the foot of his father's grave in the beautiful Princeton Cemetery. (Until two years ago, the grave of Aaron Burr Jr. was the most visited and photographed in Princeton Cemetery. That has changed. The cemetery now has a small sign directing visitors to the graves of Mr. and Mrs. Menendez, parents of the infamous Menendez brothers.)

Probably my most memorable moment in Princeton was my class's Commencement. The service was held in the university chapel, a magnificent cathedral that hovers over both town and campus.

My father, a reserved, private, imperial sort of man who believed it was weakness to show emotion, was present. As my classmates

entered in robes with scarlet hoods (the academic color for theology), marching through the nave of that magnificent building, I saw my father weeping for the first time. He was embarrassed to be wiping his eyes, but I knew that he had discovered something in his heart, and I knew that I had found myself at last.

When I visit Princeton, or think of it, my inner being sings the words of Tannhauser in Wagner's great opera of the same name:

*Once more dear home,
I with rapture behold thee,
And greet the fields that
So sweetly enfold thee. ■*



painting by Steve Childs

David Burr, Class of 1950, wrote this essay for a writing course for seniors that he took in Winston-Salem, North Carolina. His assignment was to write about a special place in his life. David is a distant cousin of Aaron Burr, part of the eleventh generation of Burr cousins. He retired in 1986 after twenty-four years as pastor of the First Presbyterian Church in Winston-Salem.

con ed calendar



Spiritual Growth



Leadership Development



Vital Congregations

Areas



Theological Studies



Conferences



Web Course



Off-Campus

February

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Mud and the Making of Disciples Sasha Makovkin

22-23



The Shape of Solitude Kent Ira Groff

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Faces of Mary in Theology and the Arts C. Clifton Black, Michael G. Hegeman, Kathleen E. McVey, Penna Rose

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Faithquakes and Futures: Church Growth for Stable Congregations John W. Stewart

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Rethinking Theology in a Postmodern Age W. Stacy Johnson

Art Exhibit in Erdman Gallery: Reflections

Lynda Juel, sculptor

February 12-March 30

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disruptive grace

Parenting and Ministry
in the Year of the Child

Also in This Issue

International Students at PTS • Church-School Partnership Breaks New Ground



Ann Losher, Age 13 • Chapel Hills Presbyterian Church, Dallas, Texas

drawing: Ann Elizabeth Losher

Princeton in photos

When Kathleen Losher (PTS '79b) invited the kids at Chapel Hills Presbyterian Church in Dallas, where she is pastor, to respond to the Presbyterian Church (USA)'s call for children's art in the summer of 1999, many children submitted drawings. Her daughter Ann, then thirteen, was thrilled to learn that of the 1800 entries submitted from across the country, hers was chosen for the cover of the 2000-2001 Presbyterian Planning Calendar to celebrate the Year of the Child.

Ann was born in Indonesia, where Kathleen and Jay (PTS Class of 1977) Losher were missionaries for nine years. "Art is a real gift for Ann," says her dad, who pastors John Calvin Presbyterian Church in Dallas. "She was the artist of the year in her middle school and I think art will be her real vocation."

Ann's drawing is used here with permission of the Loshers and the Presbyterian Church (USA).

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On the Cover

Crazy paint, spilt milk, cute smiles, and heartrending cries are all part of what children bring to our lives. Kathy Whalen, mother of two of the children on the cover (Spiderman and his unhappy sister!), used photos and a painting by the PTS childcare center's infants to illustrate this idea of disruptive grace.



in this issue

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Students come to Princeton from all around the world. Who are they and how did they get here?

by Kent Annan



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In celebration of the Year of the Child, PTS faculty and staff reflect on the challenges and rewards of parenting; children's art is displayed; the Center for Children's development is updated.

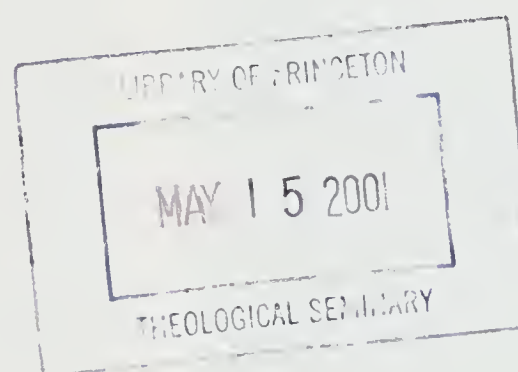
by members of the PTS faculty and staff



24 • Fighting for Children and Parents

Society's effects on children and parents is examined at a PTS conference, and participants consider how the church can respond.

by Kent Annan



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from the president's desk

Dear Friends and Colleagues:

In keeping with the Presbyterian Church (USA)'s Year of the Child, this issue of *inSpire* features children.

Several younger faculty members reflect on the Christian vocation of parenting their children.

Many students today bring children with them into the Seminary experience, while others marry and begin their families while pursuing their academic degrees.

Our Center for

Children was created several years ago out of the need to provide childcare and a nursery school for the children of students, faculty, and staff. Plans for expanding this program are set forth in these pages.

It is well to remember that, in the words of Paul the apostle, "the Spirit itself bears witness to our spirit that we are children of God" (Romans 8:16)—beings indebted to Another for the gift of life, dependent upon this Other for all that sustains and enriches this life, and the recipients of a parental-like love that will never let us go, never let us down, and never let us off. Thus, we love our children because we, as children of God, have been so loved in Jesus Christ.

The children of God from other lands, cultures, and churches are also on campus as international students. This issue features three of them—from Vietnam, Bulgaria, and India.

*"See what love the Father has given us, that we should be called children of God; and that is what we are."
(1 John 3:1)*

Faithfully yours,

Thomas W. Gillespie
Thomas W. Gillespie

Letters

Bored, Boring, or Playful?

I thoroughly enjoyed Robert Dykstra's article "To Be Boring or to Be Bored: That Is the Question" [winter 2001]. I read it and reread it, clipped it, sent it to my friends. Dykstra encouraged me in my efforts to "play" with the text and to become vulnerable to it. I look forward to reading his book.

Larry B. Bell
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Email: bella@baldcom.net

Case of the Missing Baptismal Font

Thank you for your article, "All Things Bright and Beautiful," about the renovation of Miller Chapel [winter 2001]. While everything you wrote was well done and interesting to me (as I believe my wife and I chipped in the grand amount of about \$25!), it was what you didn't write that leads me to this further inquiry.

While the commentary on the pulpit, table, and new tracker organ was well done, I missed any mention of the baptismal font. If we are to focus on Word and Sacrament, given our Reformed theology, the baptismal font surely should have been part of the renovation project. Would you be so kind to inform me and, if you feel it worthy, the rest of your readers about the baptismal font? Is there one, and if so, where is it located?

Again, thank you for your continuing excellent work on *inSpire*.

Scott Herr ('87B)
Fort Collins, Colorado

editor's note:

We asked James Kay, PTS professor of homiletics and liturgics and chair of the renovation committee, to respond to Mr. Herr's letter.

The committee discussed, at more than one meeting, the appropriateness of a permanent baptismal font for Miller Chapel. The argument was made that there would be both catechetical and

pedagogical value in having the symbol of Christian initiation visibly present in the chapel. It would reinforce within the Seminary the importance and ecumenical significance of baptism, and it would provide a place where students could be trained in how to administer the sacrament. On the other hand, Miller Chapel is not a parish church under the governance of a session, which, in Presbyterian law, is the court that admits persons to baptism and, thereby, to church membership. There was also a concern that the placement of a font in Miller Chapel would encourage the practice of private baptism at variance with Presbyterian doctrine. For this reason, no permanent font was installed in keeping with the theological heritage of the Seminary.

Tennent Tales

I enjoyed your article on Nancy Schongalla-Bowman [winter 2001]. Did you know that I was the roommate who also kept my clothes in the kitchen cupboards? I have enjoyed swapping Tennent stories with one of my dearest friends in our church who also lived there—almost forty years before me. Bertha Murphy, one of our saints, was married to a student at Princeton in the early 1940s. She comes to pray with us every Sunday before we preach [in West Hills Presbyterian Church, Omaha, Nebraska]. I have passed on a number of issues of *inSpire* to her, and she has enjoyed them.

Deena Candler ('81B)
Omaha, Nebraska

Striving for Peace

I am pleased to send you my greetings in the name of our Lord and Savior Jesus Christ.

I would like to thank you very much for sending me the winter 2001 issue of *inSpire*, which I enjoyed reading very much. It was also very kind and considerate of you to include in the magazine my statement at the United Nations last September.

In this troubled world of ours, it is very often exceedingly difficult to fashion peace from among conflicting interests and desires. However, by subduing our hearts and minds to God, who is himself the fount of peace, we have to continuously seek his guidance and strive for peace.

Abuna Paulos ('70M, '88D)
Addis Ababa, Ethiopia

Prayers from India

Greetings to you in the most precious name of our Lord and Savior Jesus Christ.

Our pastor gave me a copy of *inSpire*, and I enjoyed reading the magazine. It is very informative, inspiring, and beneficial for my spiritual growth. Your magazine is so spiritually uplifting and full of guidance that one wants to read it all before putting it down. I am so grateful for your ministry. I earnestly pray to our Lord that *inSpire* grows so that it might change lives and become a blessing to this broken world.

We have a prayer group at Newasa named "Maranatha Prayer Group." There are many young members in our group. We are preaching and teaching the message of Jesus Christ to the people. Three of our members have completed theological education and are now serving the Lord in Mumbai City. This year, one of our members is studying in a Bible college. Please pray for our group and for me. We are continuously praying for you and your ministry. God bless you.

Divakar B. Chakranarayan
Maharashtra State, India

Family Ties

Having recently given a gift to the Miller Chapel Restoration Fund in memory of my parents, the Reverend Thomas Bancroft and Grace Reifsnyder, the [winter 2001] issue of *inSpire* has inspired me. What a fascinating and interesting issue. We appre-

ciated the photos as well as the history and other information.

I remember back in 1937 while traveling from Mexico City to our furlough in Closter, New Jersey, our whole family (children ages 11 to 2!) stayed with the Mackays for a couple of days! We didn't realize how important the event was—just friends, you know! And there have been many more occasions for relationships. John Sinclair's book is a treasure in our home.

Truman and Mary Dodd Hunter
Oxford, Ohio

Thanks, and a Correction

Thank you for the most recent [winter 2001] issue of *inSpire*. It is a lovely issue with many fine articles and a very nice piece [p. 9] about Robert Speer and my book *Robert E. Speer: Prophet of the American Church*. You did a good job describing my interest in Speer and the book. I have no complaint, but one notice, which came from a friend whose father graduated from PTS in the 1930s and was a good friend of Dr. Mackay's.

In the article, you wrote that Speer heard Mackay lecture in Edinburgh. In fact, it was Mackay who heard Speer lecture there. It is a rather minor thing, but I thought I would note it since someone called me about it.

I owe a serious debt of gratitude to you and others on the PTS staff for helping to move this book forward and to share it with other potential readers.

Thank you again.

John F. Piper
Lycoming College
Williamsport, Pennsylvania

A Healing Connection

The article titled "Hills of Home"[End Things] in your winter 2001 issue of *inSpire* was very moving.

In this essay written by David Burr, Princeton Class of 1950, for a writing course for seniors in North Carolina, he wrote about a special place in his

life. He described how he was led to Princeton Seminary after returning home from the war in 1945, only to find that his mother had died, his father had remarried, and some of his friends had been lost to the tragedy of the war.

His description of Princeton as a quiet and calm place that brought peace and rest to him at this low point in his life also gave me a sense of peace and serenity. As I read the article, I realized that I also was experiencing a difficult time in my life, as my granddaughter Olivia had just been hospitalized for pneumonia. It was while I was praying for her recovery, that I came across this article. I was reminded that God will take care of us and our loved ones, if we just learn to put our trust in him. As for my granddaughter, I am thankful to say she is fully recovered.

May God bless your work in this inspirational magazine.

Anna Ledée
Middle Village, New York

Kudos Bright and Beautiful

You are really to be commended for the excellence of your magazine. Each issue continues to be even better in format and content. There is a fine mix of crafted subjects. "All Things Bright and Beautiful" in the most recent issue [winter 2001] was superbly written and very informative and makes me eager to come to the Seminary to see the chapel. Thank you for your fine work.

Herbert Links
Drexel Hill, Pennsylvania

Please write — we love to hear from you!

We welcome correspondence from our readers. Letters should be addressed to:

Editors, *inSpire*
Office of Communications/Publications
Princeton Theological Seminary
P.O. Box 821
Princeton, NJ 08542-0803
email: inspire@ptsem.edu

Letters may be edited for length or clarity, and should include the writer's name and telephone numbers.

on&off Campus



James H. Logan Jr.

Trustee News

The Reverend Michael Fesenko, who graduated from Princeton in 1929 and now lives in Toronto, Canada, recently joined classmates in voting for the alumnus/a representative to the PTS Board of Trustees. He is 100 years old. Mr. Fesenko, congratulations and thank you for your continued involvement with PTS!

The Reverend Craig Barnes, pastor of National Presbyterian Church in Washington, D.C., and a PTS trustee, was a plenary speaker at the 2001 National Conference for Men of the PCUSA. The April conference took place in Memphis, Tennessee. The theme, "Men in Mission: Sharing Our Daily Bread," was taken from the Lord's Prayer, "with the idea that as men we're asking for the strength to do something and to make a difference."

The Reverend Dr. James H. Logan Jr., a 1981 PTS M.Div. graduate, was recently elected to the Seminary's Board of Trustees. Logan is pastor of Bread of Life Christian Ministry, a PCUSA church in Charlotte, North Carolina. He is also adjunct professor of urban ministry at Gordon Conwell Theological Seminary (Charlotte campus) and professor of homiletics at More Conquerors College in Charlotte.

William P. Thompson, a PTS trustee emeritus, was given the Lazarus Project's Lazarus Award in February. The Lazarus Project is a ministry of reconciliation between the Presbyterian Church (USA) and gay, lesbian, bisexual, and transgendered people, a mission of West Hollywood Presbyterian Church in California. The award is given annually "to a person outside the project who has either sought reconciliation between the church and the gay and lesbian community, or who has advanced the spirituality of the gay and lesbian community."

Being "Fit" for Ministry

Walking the labyrinth, having a massage, eating a "healthy foods" dinner: these were just some of the experiences PTSers had during the Seminary's fourth annual Festival for Fitness in April.

Sponsored in part by a grant from the Presbyterian Church (USA) and by the Seminary's Office of Student Affairs, the weeklong event brought healthcare practitioners and resource organizations to campus to offer information and workshops to students, staff, and faculty.

The festival's centerpiece was a daylong health fair and labyrinth walk. Students could stop by the Main Lounge to visit booths advancing low blood pressure, financial planning, spiritual direction, chiropractic care, yoga, natural food, and biofeedback. Then they could descend to the Auditorium to walk the labyrinth, an ancient spiritual tool known for its transformative and healing qualities.

The labyrinth is a large cloth laid out on the floor imprinted with the pattern of a winding circle, a metaphor for the spiritual

path through life. "Walking the labyrinth is a form of meditation and prayer, a metaphor for going home to your inner self, home to God," writes PTS alum Lauren Artress in her book *Walking a Sacred Path: Rediscovering the Labyrinth As a Spiritual Tool*.

Nancy Schongalla-Bowman, PTS's director of student counseling and one of the festival planners, believes the fitness festival did a lot to make students aware of the stress that can come with ministry. "Stress comes with the labyrinth of life," she said. "Burnout comes from feeling chronically overwhelmed. We can forget that stress can be our teacher, prompting us to take better care of ourselves."

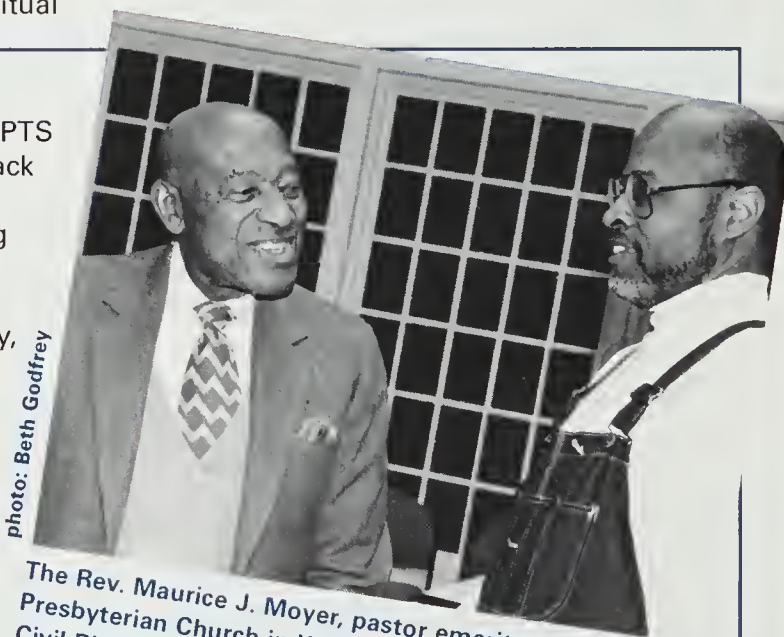
She hopes the festival gave participants a "deepened awareness of grace and new intention to handle stress more creatively."

The festival also included a service of healing led by PTS professor Abigail Rian Evans. Following the Christian church's historical tradition of healing, it observed prayers of faith, the laying on of hands, and anointing with oil.

Black History Month

Black History Month (February) at PTS explored the theme "From Chaos Back to Community: Challenges for the Black Church Today." At the opening worship service, Cain Hope Felder, professor of New Testament at Howard University School of Divinity, dared his listeners to search for the African presence in the Bible and examine its significance. Another highlight of the month was "Voices of the Movement," a program featuring participants in the civil rights struggle who shared their reflections and testimonies. Joan Martin, professor of Christian ethics at the Episcopal Divinity School in Cambridge, Massachusetts, delivered this year's Geddes W. Hanson lecture: "Same Ol' Same Ol' or New Possibilities: The Pastor As Scholar." The celebration continued with a Soul Food Dinner in Mackay Dining Hall, where attendees enjoyed a live jazz ensemble. Throughout February, the Seminary's cable television station aired influential and educational African or African American programs. A worship service featuring seven PTS students each delivering a sermonette on a biblical figure drew out themes of separation, reconciliation, and worth. The month closed with an "Evening Hour of Power" worship service featuring Reginald L. Hudson, pastor of Union Baptist Church in New York.

photo: Beth Godfrey



The Rev. Maurice J. Moyer, pastor emeritus of Community Presbyterian Church in Wilmington, Delaware, and a noted Civil Rights leader (left) talks with PTS student Norm Hatter, also active in Civil Rights in Montgomery, Alabama.

Mark Your Calendar!

Mark your calendar for the biennial Black Alumni/ae Conference 2001, to be held October 11-13. This year's theme is "The Challenges of the Black Church in the 21st Century," and leaders will include Jim Forbes, M. William Howard, DeForest B. Soaries Jr., and PTS professor Brian Blount. The conference is sponsored by PTS and organized by the Black Concerns Council of the faculty, the Alumni/ae Office, the Association of Black Seminarians, and the Center of Continuing Education. Contact Dean Foose (609-497-7782) for more information.

on&off Campus

The Faces of Mary

Church musicians, pastors, Christian educators, and those interested in the intersection of theology and the arts gathered on campus in February for "Faces of Mary," a two-day presentation of lectures, poetry, and music in celebration and remembrance of the mother of God.

Kathleen McVey, PTS professor of church history and "Faces of Mary" lecturer, said, "Attention to Mary is important because she has been so significant for the tradition of the church throughout the world and for most of Christian history. Until the sixteenth-century Reformation in Europe, she was as unquestioned a subject for art, music, theological reflection, and popular piety as Jesus himself."

The conference and its participants took up, as McVey suggested, "a reevaluation of Mary's role in Christian piety and culture."

That reevaluation included, according to PTS professor of biblical theology and "Faces of Mary" lecturer Clifton Black, an examination of the humanity Mary injects into the Christian faith, especially during eras when images of Christ have been "rarified or frighteningly distant."

Featuring the Princeton University Chapel Choir under the direction of Penna Rose and sponsored by PTS's Center of Continuing Education and the Berkshire Institute for Theology and the Arts, "Faces of Mary" both educated and touched the hearts of those in attendance.

"It was a wonderful weekend," said Michael Hegeman, PTS Ph.D. candidate and composer of a cycle of songs on Mary, who led a session and whose musical compositions were performed at the conference. "Having Catholics and Protestants interacting, experiencing, and discussing all around this historic and devotional figure was a truly inspirational moment."

"The Astrologer Predicts at Mary's Birth"

this one lie down on grass.
this one old men will follow
calling mother mother.

she womb will blossom then die.

this one she hide from evening.

at a certain time when she hear
something
it will burn in her ear.
at a certain time when she see
something
it will break her eye.

*A poem by Lucile Clifton (b. 1936)
used in the Faces of Mary program*

Future of the Organ

Worship services and recitals by well-known artists formed the heart of "The Organ in Christian Worship," a colloquium held at Princeton February 4-6 for organists, pastors, theologians, liturgists, and organ builders.

Recognizing both the diminishing role of the organ in congregations across North America and the revitalization of the guild of traditional organ builders, Princeton Seminary hosted this event to celebrate the installation of the Joe R. Engle Organ and to foster dialogue about the future of the organ in Christian worship.

Regardless of what participants may have expected, Martin Tel, the Seminary's C. F. Seabrook Director of Music, hopes the more than 220 people who came from across the United States, Canada, and Puerto Rico "encountered something that challenged their way of thinking about their roles as musicians and pastors" through reflecting theologically, liturgically, and pastorally on the building of organs and their worship function.

Tel noticed the surprise of some partici-

pants when the organ was silent at key points of the worship services. The purpose of this, he said, was to affirm an idea rarely offered at organ colloquiums: "The human voice is the basic voice in the liturgical assembly, and the integrity of the organist is measured in his or her ability to promote that, even when it means allowing the organ to be silent."

Kathryn Nichols, a PTS alumna (M.Div. Class of 1984), organist, and minister of music and outreach at Bedford Presbyterian Church in Bedford, New York, played a recital and led a workshop. She said, "The conference was a source of inspiration for the participants—it jogged our imaginations and helped us envision a positive future for the organ."

Michael Bauer, University of Kansas

associate professor of organ and church music, performed a piece by contemporary Czech composer Petr Eben, "The Wedding in Cana," about which he said, "Just as the wedding at Cana represented the beginning of Jesus' public ministry, so does this colloquium represent the beginning of the public ministry for a magnificent new instrument."



photo: Erin Dunigan

The Omega Dance Company of New York City celebrates the new organ with dance.

Youth Ministry Audio Journal Debuts

In January Princeton Seminary's Institute for Youth Ministry published *Cloud of Witnesses*, the first volume of an audio journal (on CD) on youth, church, and culture. The journal includes interviews, sermons, teaching ideas, and conversations with young people. The theme of volume one is "ministry" and includes: an interview with Eugene Peterson, professor of spiritual theology emeritus at Regent College in Vancouver, Canada, on pastoral ministry; "Bread on the Water," a sermon by Anna Carter Florence, assistant professor of homiletics at Columbia Theological Seminary in Decatur, Georgia; and Kenda Creasy Dean, PTS assistant professor of youth, church, and culture, on "youth ministry as ministry."

More than eight thousand copies of the audio journal have been distributed so far—to pastors, academics, and alumni/ae around the country. Dayle Gillespie Rounds, the Institute for Youth Ministry's director of education and communication, says they've received great feedback from pastors and alums. "People appreciate the varied content and the medium," she says. "They can listen in their car or on their stereo or computer. The audio format also lets people use the journal in educational settings. Some are using it in youth ministry courses, as well as with their youth and youth ministry leadership teams."

The audio journal is free on the Seminary's web site at www.ptsem.edu/iym, or you can call 609-497-7914 for a free copy. The next volume, on the theme "Spirituality," is due out this summer.

on&off Campus

PTS Corner of History: Princeton's Children and Einstein

by William Harris, librarian for archives and special collections

Children have always had a place of prominence in Princeton Seminary's history. The young Charles and Sarah Hodge brought their little Mary to the Oratory in Alexander Hall to be baptized by Dr. Archibald Alexander on Christmas Day 1825. Dr. Hodge records it as one of the great experiences of his life. We have a large photograph of his grandchildren, taken about 1875, playing Civil War in front of the Stockton mansion, Morven.

Who can forget seeing the distinguished President John Mackay, en route home, removing his coat and vest and playing a round of soccer with his grandsons, Jimmy and Johnny Metzger and Johnny Loetscher?

Some of the best stories are told by the Blackwood, Homrighausen, and Jurji children about their neighbor, Professor Albert Einstein. There are wonderful accounts from these children of his assistance with arithmetic, the violin, and even theology. Jim Blackwood, a teenager when the Einsteins moved to Princeton, was employed by Dr. Einstein as his chauffeur. Mrs. Carolyn Blackwood, a noted Southern cook, often sent cookies and other desserts to Dr. Einstein by her boys after she learned that he had a "sweet tooth." On one occasion he went to Mrs. Blackwood's home at 52 Mercer Street to thank her in person for the "best 'kuchen' which he had ever eaten." While what she had made for him was actually a tea cake, the boys always referred to it thereafter as Einstein's Favorite. Mrs. Blackwood later wrote a very good book titled *The Pastor's Wife*, published by Westminster Press in 1951, in which she gave many practical and helpful suggestions. One of them was the recipe for "Einstein's Favorite" found on page seventy-three. The present occupant of that home, Mrs. Harriet Black, the wife of PTS New Testament professor Clifton Black and herself an outstanding Southern cook, had fun modernizing the recipe first prepared in her kitchen for Dr. Einstein. I can testify, along with Dr. Einstein, that they are my favorite, and I can heartily recommend them to all. Mrs. Black's revised standard version of Mrs. Blackwood's recipe is as follows:

Einstein's Favorite



1 cup sugar
1/2 cup butter, softened
1 egg
1 cup sour milk (equal to 1 cup milk plus 1 tablespoon of lemon juice allowed to sit for 5 minutes before using)
1 teaspoon baking soda

1 teaspoon baking powder
1 teaspoon vanilla
2 cups flour
1 cup raisins
peel (or zest if milder flavor wanted) of one orange

Glaze topping: 1/2 cup sugar
juice of one orange

Cream together butter and sugar. Add egg. Combine flour, soda, baking powder. Add dry ingredients alternately with milk. Add vanilla flavoring. Grind together the orange peel or zest and raisins, then fold into batter. Pour into twenty-four muffin cups lined with paper or foil liners. Bake at 350 degrees for approximately fifteen minutes. While these are baking, put the juice and sugar in a saucepan and set on the top of the warm oven. Stir this glaze occasionally until the sugar is dissolved. Spoon one to two teaspoons of glaze over warm tea cakes. Makes two dozen tea cakes.

Faith-based Initiatives Debated at PTS

The hot topic of faith-based initiatives and charitable choice was the focus of an April panel and lecture-ship at PTS. James W. Skillen, president of the Center for Public Justice in Washington, D.C., an organization that advised President Bush on the establishment of the new White House Office of Faith-based and Community Initiatives, delivered the annual Abraham Kuyper Lecture, titled "A Kuyperian Moment for the Church in God's World."

Charitable Choice, part of the 1996 welfare law that is under fire from groups like the ACLU, is redefining government's relation to faith-based social service organizations so they stand on equal footing with secular nonprofits in being able to partner with government by receiving funding to meet the needs of the nation's poor.

Skillen believes this is really "a debate about pluralism that goes to the heart of what we think constitutes both the republic and religion." He contends that faith-based initiatives will mean "neither a preference for nor discrimination against religious groups, but rather equal treatment for all." He believes that holding both secular and religious groups to the same criteria for receiving funding for social programs is the only way both to protect religion and to prohibit its establishment.

"Religious groups should have the right to participate in public life on an equal, non-discriminatory footing with non-religious groups," he said.

A panel of PTS's Religion and Society faculty in the main disagreed with Skillen's perspective, although all of them acknowledged that the issue is a complex one.

Peter Paris outlined thirteen premises that underline why he is against faith-based initiatives, including the fact that "the proposal must be evaluated in the context of the present government, which has been opposed to large government funding of poverty programs. What faith groups can do, while good, is nothing more

than a drop in the sea in resolving the problem of poverty," he said.

Nancy Duff agreed with Paris. "The Bush administration has been maneuvering itself to shirk its responsibilities in social programs and has already demonstrated that it has no real sympathy with the working class or the poor," she said. "And to allow the government to determine which group gets funding and which doesn't is dangerous."

Mark Taylor argued that giving government funding to faith groups will blunt their ability to offer prophetic critique of the culture in matters of justice. "The prophetic function is the heart and soul of Christianity," he said. "If churches start getting government funding, they will be less likely to bite the hand that feeds them."

Ellen Charry is of a mixed mind about the issue. She supports social programs already established by religious communities that get funds as spin-offs from the faith-based communities themselves. But she sees two-fold trouble in the new proposal for direct funding. It runs the danger of both "taking away religious communities' freedom to proclaim their own message as part of their work, and their freedom to criticize the culture."

Max Stackhouse's was the sole voice in support of faith-based initiatives. He thinks the program has "a very significant potential for solving human problems that clearly the public has no will to address through massive government funding."

"Old patterns of social welfare are not working," he said. "We need new ideas, new patterns. And many people acknowledge that some kinds of human transformation cannot happen without a religious element." Such transformation should be encouraged, Stackhouse believes, and can be done without religious proselytizing. "Providing services does not mean coercing individuals to accept the beliefs of the providers."

While at the Seminary for his lecture, James Skillen was awarded the Seminary's annual \$10,000 Kuyper Prize for Excellence in Reformed Theology and Public Life.

For an audiotape of Skillen's lecture, contact PTS Media Services at 609-497-7902.

on&off Campus

Land Holy

by Suheir Hammad

I remember now what it means to be a Palestinian.

This cramped scrambling from station to station in search of better sharper newer footage.

Mid-East Mayhem. Jerusalem Rage. Peace Derailed.

What is the media calling genocide this half-hour?

I remember what genocide is.

If before they were shot down in the streets like wild dogs the dead had been throwing rocks bricks shooting crippled Russian ammunition even smuggled in second hand Israeli weaponry—it is still a massacre. What? We are only to sympathize with those who hand their murderers guns and lay down for them? What? We are to believe news anchors floating in the hype hatred built? We are to understand anti tank missiles fired into buildings crowds into families and bodies?

People are not tanks.

This image will haunt all those who view it. A child crouched and caught in crossfire. A terror through him no one living can fathom. A fear particular to the last minutes of a twelve-year-old life.

I remember what it would mean to be a mother. My abdomen cramped in disbelief.

Rami looking for protection under his father's arm. Screaming and holding his hands over his ears. Arms trembling akimbo. So loud the shooting and the guns and the Hebrew Arabic French English—the language of death around him. His little heart bruised his ribs beating so hard. His feet under him—unable to run to walk to dig a cover to hide in. His father reduced to a human shield begging.

And we watched this little boy murdered. And heard the justifications and the dragging of feet over his blood on the ground. Even the ambulance driver who ran to reach him was killed.

Remind me what it means to be human.

When we spend money on films to scare us and sex to drive us. When we jump from amusement rides for a rush and buy glitter to camouflage. Remind me what we are supposed to do to be after we witness this. Not how we get up and go to work to school to bed. But why.

And fuck an eye for an eye. The body of a twelve-year-old Israeli boy will not equal one freckle on Rami's cheek. The killings have not stopped even as I begin to write this five days after French

television focused a lens on a father and son backed into a wall. Who knew they would capture forever on film what it means to be a species bent on self-destruction? The killing off of our young.

I remember Palestine.

And Sierra Leone Bosnia Rwanda the American South Algeria the Trail of Tears. I remember Auschwitz the Congo Lebanon Cambodia.

The names of nations have never been beautiful enough for poems. The names of martyrs have always been too numerous for poems.

Remind me who God is. Who God is supposed to be and why I'm supposed to believe in anything other than war. From now on dead children are my God. I will pray to them and petition them for forgiveness and declare crusades in their names.

I remember what it feels to be twelve and unable to run from men's aggressions. But I am here. We are here. And we are altered. What it means to be alive has shifted. The paradigm is not the same. Sparing a dime shedding a tear not enough.

I remember Rami. But not the way his siblings will. Not the way his father will once he regains consciousness. Not the way his mother will, or the boys who will come after him hungry and fed on vengeance.

I will remember him when I pray because it will be in his name. I will remember him when I look at you because God is in everyone. I will remember him when I go to work to school to bed because God is in the daily.

I will remember him when I write because God is in the details. I will remember this little boy murdered in Palestine by those who do not believe in God—the story on repeat two thousand years after a carpenter was crucified for his magic.

I will remember him when I cry because tears are not enough. I will remember him when I have a choice between fear and strength, which is really love, and God is love. And I will choose God.

I will remember that last minute of Rami's life. When he was cramped scrambling from one face to another. Searching for mercy.

Editor's note:

Palestinian poet Suheir Hammad visited the PTS campus under the sponsorship of the Association of Black Seminarians and the Women's Center to read her poetry. This poem, "Land Holy," concluded the evening. It is her newest poem and *inSpire* is the first place that it is being published. The editors realize that some of the language might be offensive to some readers. However, we hope that readers will agree that the obscenity of the violence it describes is the real obscenity to be concerned about.

Faculty and Staff Publications

Nancy Duff contributed a chapter to *Beyond Cloning: Religion & the Remaking of Humanity*, edited by Ronald Cole-Turner and published by Trinity Press International.

Time Exposure: The Personal Experience of Time in Secular Societies, by **Richard Fenn**, was recently published by Oxford University Press.

Restoring the Image: Essays on Religion and Society in Honour of David Martin,

edited by Andrew Walker and Martyn Percy and published by Sheffield Academic Press, includes a chapter by **Richard Fenn**.

Dean Foote wrote *Searching for a Pastor the Presbyterian Way*, which was published by Westminster John Knox Press.

Jacqueline Lapsley wrote *Can These Bones Live? The Problem of the Moral Self in the Book of Ezekiel*, published by Walter De Gruyter.

Patrick Miller wrote *Israelite Religion*

and *Biblical Theology: Collected Essays*, published by Sheffield Academic Press.

Max Stackhouse and D.S. Browning coedited *God and Globalization, Volume Two: The Spirit & the Modern Authorities* (Trinity Press International).

Mark Taylor wrote *The Executed God: The Way of the Cross in Lockdown America*, published by Fortress Press.

Leonora Tubbs Tisdale edited the Abingdon Women's Preaching Annual, Series 2, Year A, published by Abingdon Press.

on&off Campus

PTS Book Sale Helps Overseas Seminaries

The Seminary's annual book sale raised \$20,555, which will be donated to seminaries and Christian colleges around the world.

Each of the following institutions will receive approximately \$3,000 to assist the development of library and other essential seminary facilities: Serampore College in North India, where PTS associate professor of the history of religions Richard Young formerly taught; Evangelical Theological Seminary in Cairo, Egypt, where Darren and Elisabeth Kennedy (both M.Div. Class of 1999) are teaching; several theological institutions in Kerala, India, that have been supportive of Princeton summer field education students; College Protestant Lome-Agbalepedogan in Togo, where Kossi Ayedze (PTS M.Div. and Ph.D. graduate) teaches; Clark Theological College in Nagaland, India, a donation site referred by Ph.D. candidate Atola Longkumer, who graduated from there and claims it is one of the schools in India most supportive of women; and Evangelical Theological Seminary in Matanzas, Cuba, recently visited by Katharine Doob Sakenfeld, PTS professor of Old Testament literature and exegesis and director of Ph.D. studies. A school in Lithuania is also being considered.

Seeking the Female Face of God

"Women are making contributions that not only challenge any idea that would subordinate them, but that also surprisingly enrich the understanding and practice of the faith," said Elizabeth Johnson, CSJ, distinguished professor of theology at Fordham University. This year's Women in Church and Ministry lecturer, Johnson presented PTS with new ideas for how to speak about God in her lecture, "Women Imaging God."

Believing the way a faith community speaks about God indicates that community's core values and shapes its identity and sense of call, Johnson explained that naming God exclusively as a powerful male has often legitimated the abuse of women by male authorities. Because "image is never neutral in its effects," women imaging God in female terms promotes change, or conversion, of a community's mind and heart to the true equality and dignity of women.

Feminine images of God are the fruit of women's pastoral creativity and biblical and theological scholarship, Johnson said. Pulling examples from both the Hebrew Scriptures and the New Testament, her offering of feminine metaphors for God broadened listeners' sense of the divine. The Hebrew word for God's mercy, Johnson said, comes from the same root as the word for uterus; Scripture asks God to forgive us with the kind of love a mother has for the child of her womb. (Isaiah 49:15) Jesus also spoke about God in "many startling ways" in the Gospels. Immediately following the parable of the Good Shepherd, who leaves ninety-nine sheep to look for the



photo: Erin Dunigan

Elizabeth Johnson

lost one, he goes on to tell a similar parable, this one with a female protagonist searching for her lost coin. Both parables depict the imagery of God as Redeemer, one using images of typically male work, the other of typically female work. Johnson wondered why Christians have embraced the first image and not the second: "For all the churches and statues of the Good Shepherd, where are the ones dedicated to God the Good Homemaker?"

Searching for words that bless rather than demean the reality of being female, Johnson said women "are engaged in creative naming toward God out of the matrix of our own experience." Offering names such as Wellspring and Fountain of Life, Mother and Womb of Life, Sophia, Lover, Friend, Angry Prophet, and Indwelling Spirit, Johnson noted that these names are more than just politically correct. "They also allow us to search for the sacred in areas where tradition has longed stopped looking for it—namely, in what is associated with women."

To order an audiotope of Johnson's lecture, call (609-497-7902) or email (media@ptsem.edu) the Seminary's Educational Media Office. The cost is \$3.50 per tape.

Rhee-Connecting in Korea and the U.S.

Syngman Rhee, the moderator of the 212th General Assembly of the Presbyterian Church (USA), began his visit to the PTS campus in March by recalling the close relationship Princeton has had with the church in Korea.

"This is the seminary where many of the leaders of the Presbyterian church in Korea have been trained, and are presently being trained," he said. He cited two of "the most prominent leaders in theological thinking in Korea: Dr. Kyung Chik Han and Dr. Kim Chae Choon," both PTS

alums and founders of churches in Korea.

But the connections Rhee really came to talk about were larger—nothing less than reconciliation between

North and South Korea, and reconciliation within the Presbyterian Church (USA).

Rhee was elected moderator in June 2000 on the fiftieth anniversary to the day of his flight from North Korea at the outbreak of the Korean War, when he was nineteen years old. He has worked hard toward peace between the two Koreas since he came to the U.S. in 1956, and the symbolism of his being elected moderator the same month that the leaders of North and South Korea had their first summit meeting was deeply gratifying.

"This was not just a coincidence," Rhee said. "I believe that it is an example of the power of a ministry of reconciliation. Reconciliation is difficult and it is costly. To be in a place of reconciliation means to touch base with one side and then build a bridge and touch base with the other."

Rhee now carries that message of hope throughout his American denomination. "I've discovered that Presbyterians are faithful people who need the strength to keep bearing witness. If we do not nurture the roots of faith, our church may end up

like a cut flower: beautiful but dying.

"And we need an increasing awareness of the spirit of reconciliation in our church, and a commitment to other places that need reconciliation around the world, like the Middle East."

Rhee told of a small Iraqi Presbyterian church he visited in Basra, a port city in southern Iraq. "I was amazed to see the logo of the PCUSA on the wall, and I asked them if they were part of our denomination. They said no, but that they did not have their own emblem and felt that our seal expressed what reconciliation was all about. So they decided to use it as their own."

Quoting a favorite song from the musical *The Sound of Music*, Rhee expressed his hope for the Presbyterian Church: "Somewhere in my youth or childhood, I must have done something good," Maria sings to Captain Von Trapp. Despite theological wrangling, loss of membership and funds, and real disagreement, Rhee knows the PCUSA "has done something good" and will continue to do so.



photo: Beth Godfrey

on&off Campus

Creative Preaching

The late David H.C. Read, renowned preacher and longtime pastor of Madison Avenue Presbyterian Church in New York City, was once quoted as saying that "the worst sin in preaching is dullness."

Hoping to learn not to commit that sin, seventy pastors gathered in Princeton to hear four of preaching's best talk about their art in the second biennial PTS Festival of Preaching in March.

Anthony Cardova Campbell (Boston University), William J. Carl (pastor of the First Presbyterian Church in Dallas), Jana Childers (San Francisco Theological Seminary), and Paul Scott Wilson (Emmanuel College at the University of Toronto) addressed the creativity needed for preaching today, a creativity, they said, that is also implicit in the relationship between preacher and listener.

Carl told participants that including parishioners in the sermon-writing process (he gathers groups of members to talk about the texts and encourages

photo: Beth Godfrey



Festival of Preachers' leaders (from left to right) James F. Kay (PTS professor of homiletics and liturgics), Anthony Cardova Campbell, Paul Scott Wilson, William Carl, and Jana Childers, arrayed in the Miller Chapel pulpit.

others to offer thoughts via email) has "transformed my preaching. They bring their resources to the Scripture in a way that we ministers sometimes don't."

Childers, a Class of 1982 PTS graduate, reassured her audience that writer's block, a frequent preacher's obstacle, can be therapeutic rather than devastating. "A pattern of setting a problem aside to mull it over is considered a valid part of the creative process," she said.

Faculty and Staff Accolades

James Charlesworth, the George L. Collord Professor of New Testament Language and Literature, was one of the experts featured in the Discovery Channel's Easter Sunday presentation of "Jesus: The Complete Story," coproduced with the British Broadcasting Company. In addition to the television airing, Charlesworth participated in an online Q and A at www.discovery.com in which he and other experts responded to the public's questions.

In December, **Ellen Charry**, PTS's Margaret W. Harmon Associate Professor of Systematic Theology, began as a regular commentator for National Public Radio's *All Things Considered*. Her assignment is to comment on the religious dimensions of public issues, though, so far, she has been able to speak on topics of her own choosing, such as the Middle East conflict and faith-based welfare initiatives. Transcripts or audio copies of her commentaries are available from the NPR web site at *All Things Considered*.

George Hunsinger, director of the Center for Barth Studies, delivered the 2001 Mitch Snyder Lecture at the First Church in Cambridge, Congregational, United Church

of Christ, in Cambridge, Massachusetts.

Cleophus LaRue, the Francis Landey Patton Associate Professor of Homiletics, spoke at the 106th annual session of the Maramon Convention in Kerala, India. The Mar Thoma Church claims to have been established in Kerala by St. Thomas in 52 A.D.

J. Wentzel van Huyssteen, PTS's James I. McCord Professor of Theology and Science, gave a special lecture titled "Fallen Angels or Rising Beasts? Theological Perspectives on Human Uniqueness" at the University of Stellenbosch in South Africa, which was the first academic event to take place within the new exchange agreement between PTS and the university's faculty of divinity. Lecturing about the interaction between theology and science, van Huyssteen argued, "In a complex world we don't need to uncritically adopt every scientific theory, but our function is to revisit traditions in the light of new insights."

Carol Wehrheim, visiting lecturer in Christian education, was named the Association of Presbyterian Church Educators' Educator of the Year for 2001. This award was given on February 2 in recognition of her ecumenical work in publishing materials for churches and her advocacy for children and educators in the church.

Remembering Robert Boyd Munger

Robert Boyd Munger, PTS M.Div. graduate in 1936 and Seminary trustee from 1967 to 1970, died February 16 in Pasadena, California. He was ninety years old.

Munger was best known as the author of "My Heart, Christ's Home," a sermon rooted in Revelation 3:20, of which more than ten million copies have been printed. In it, he said: "One evening I invited Jesus Christ into my heart.... He came into the darkness of my heart and turned on the light. He built a fire in the hearth and banished the chill. He started music where there had been stillness and He filled the emptiness with His own loving, wonderful fellowship."

After serving as a Presbyterian minister for thirty-three years, Munger taught evangelism and church renewal at Fuller Theological Seminary, where an endowed chair was named in his honor. Munger is also remembered as the author of several books on theology and as a missionary who worked extensively in rural India, the Middle East, and Central America.

Munger's memory lives on at Princeton as well. In 1986, his friends established The Robert Boyd Munger Prize in Youth Ministry in his honor. And the Seminary's Center of Continuing Education annually hosts The Robert B. Munger Seminar in Youth Ministry, underwritten by an endowment from the First Presbyterian Church of Berkeley, California, which Munger served as pastor from 1945 to 1962, and his friends and colleagues.

Commemorating WW II Japanese American Internment

More than 120,000 Japanese Americans (two-thirds of whom were U.S.-born American citizens) were imprisoned in American concentration camps between 1942 and 1946 as a result of Executive Order 9066, which was signed on February 19, 1942. The PTS Asian American Program Office sponsored a commemoration of this event in February with a worship service and special presentation, both led by Steven Toshio Yamaguchi, pastor of Grace Presbyterian Church in Long Beach, California, and a 1988 PTS M.Div. graduate.

Student Life



photo: Erin Dunigan

"Leader of the Future"
 "Leader of the Future"
 Ebony Calls PTS Student
 "Leader of the Future"
 "Leader of the Future"
 "Leader of the Future"

by Erika Marksbury

Twelve years ago, with nothing but ninety dollars in his pocket and the knowledge that his life needed to change, Adetokunbo Adelekan caught a Greyhound bus at midnight on its way out of his hometown of Sacramento, California. Three days later, with sixteen dollars left, he stepped off the bus in Atlanta, Georgia. Though he had not been accepted at any college to which he applied, Adelekan wanted to attend a historically black institution, and his sights were set on Morehouse College.

Dressed in a three-piece Nigerian outfit, as soon as Adelekan set foot on campus he caught the eye of Clarence James, an African scholar. James asked Adelekan for his story, then dropped his plans for the day to spend six hours in the admissions office working to get Adelekan enrolled. Adelekan made straight As his first semester, proving both that he appreciated James's effort and that he would earn his right to attend Morehouse. "I was terribly disillusioned and confused as a high school student," Adelekan remembers. "If there was a turning point in my life, a turning from despair and disillusionment to being somewhat of a progressive individual, that was it."

That's Adelekan's modesty speaking, though. He did not turn into "somewhat of a progressive individual"; he turned into, according to *Ebony* magazine's first issue of the new millennium, one of the "30 Leaders of the Future."

Adelekan gets an incredulous smile on his face when he remembers finding out he had been featured in *Ebony*. "I didn't even know.... Somebody from church called and said that they saw me in the magazine! At first, I felt 'Why me?' I was kind of surprised. But now, I feel kind of overwhelmed: What do I do? What lofty vision is now placed upon my shoulders? What grand scheme am I supposed to be a part of?" The tone in Adelekan's voice gives away that he's (mostly) kidding. And while others cannot answer all of the questions he has concerning his new designation, the answer to his "why me?" query is obvious to all who know him.

PTS professor Max Stackhouse knew Adelekan when they were both at Andover Newton Theological School. When Stackhouse came to Princeton, he invited Adelekan to follow, to continue pursuit of his master's at the Seminary. After encouraging Adelekan through his M.Div. and then advising his doctoral work for the past several years, Stackhouse is not at all surprised that his longtime student was chosen for this "striking honor."

"I have great regard for his talent," Stackhouse says. "Even at Andover Newton, he showed himself to be a very bright and natural leader. I heard him give some talks in public meetings, and I remember thinking, 'This guy is a natural teacher and preacher. He has to prepare himself, because he will be a public figure.'"

Certainly *Ebony* chose Adelekan as a leader for the future because he is already a leader today. Not many thirty-year-olds hold

positions as assistant professor of theology and ethics at a seminary (Eastern Baptist Theological Seminary in Philadelphia), associate minister of drama ministry at a church, and president and CEO of an international cultural and educational consulting firm—all while pursuing a doctoral degree full time.

Passion lights his face as he speaks of *Maafa* (in Swahili, "the great suffering"), an annual drama production at Saint Paul Community Church in Brooklyn, New York, where Adelekan serves. The drama ministry's purpose is to "be healing and Christ-centered, and to celebrate Africanity in a way that is true to Scripture," which comes through in *Maafa's* portrayal of a mythological return to the past to trace the steps of history and of the African faith pilgrimage. Adelekan's involvement varies each year—dancer, actor, conceptualizer—but he always leads Bible study for the participants centered on the play's message.

Much of Adelekan's other work follows similar themes: a recognition of the past in order to understand the present and celebrate the future. His African American mother, African father, and the ten childhood and adolescent years he spent in Nigeria have sparked his passion for cross-cultural relationships. Out of that, he founded the Tosabo Group, a consulting firm that facilitates the development of relationships between Africans and African Americans and that takes him across the country and throughout Europe to teach seminars. "I don't have a clash of civilizations," he says. "I

Student Life

Theology from the Pew

PTS senior's call affirmed
in a Scottish village

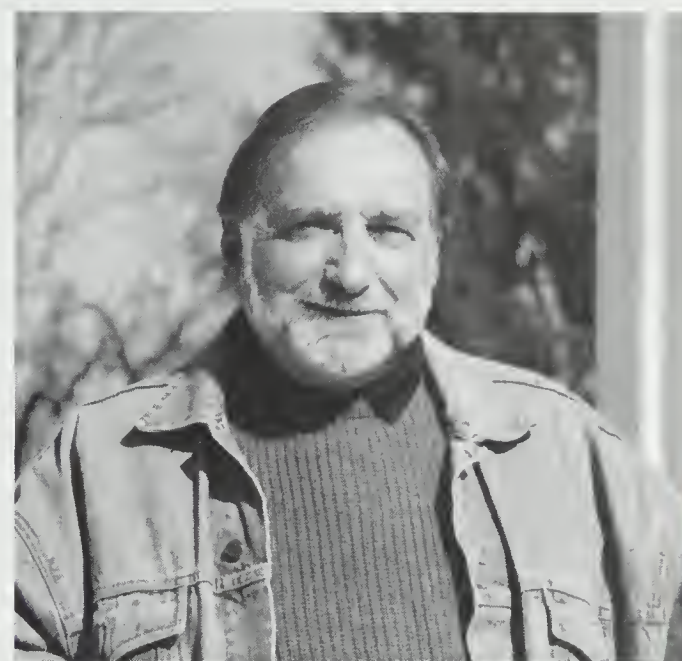


photo: Erin Dunigan

by Leslie Dobbs-Allsopp

Don Mossa was intrigued by the offer of an internship in the summer of 1999 at Old Cumnock and Lugar Parish churches in Ayrshire, Scotland. So intrigued that, after consultation with his wife, Elizabeth, he counter-offered with a proposal to stay for the entire year.

The yoked parish was appealing to Mossa because “they were going to use me and need me...and let me do as much as I wanted to do.” Having initially wondered whether he would actually enjoy pastoral work, Mossa found that the internship experience made all the difference. He now says he never imagined “that I would truly love parish ministry the way I do. It [the internship] was where my call was crystallized.”

During the intern year he functioned as the associate pastor of the parish, preaching every other week, leading worship weekly, and completely immersing himself in parish life. Most Sundays included worship at 9:30

a.m. in one congregation, then at 11:30 a.m. at the second church, followed by worship and visitation at the local convalescent home.

Mossa forged an excellent working relationship with his supervisor, John Patterson, who trusted his abilities and gave him the freedom to try his wings. A typical weekday would begin with study in the manse, followed by morning coffee at Words of Wisdom, the church-owned-and-operated teashop/bookstore in the center of Cumnock. After a brief meeting with his supervisor to divide up the pastoral work for the day, Mossa would be off on a round of pastoral calls, perhaps a school assembly, or a meeting.

There is in Scotland a clear expectation that clergy be visible in the community and that they visit frequently in home and hospital. Clergy also lead school assemblies. During one memorable week Mossa led a total of nine assemblies in five schools! A typical school assembly includes prayers, a

skit or song, a brief message from the Bible, and a benediction. “I remember how uncomfortable I was about just being there the first time, being a product of church and state separation on this side of the pond,” Mossa recalls. In some respects the Church of Scotland operates like a state church; for example, Scotland still keeps track of its citizens through the old parish system.

The area of Ayrshire where Mossa served is in economically depressed central Scotland, about sixty miles west of Edinburgh. The coal mines have closed, and there is a high level of unemployment with very few job prospects for young people. Those who don’t “get out,” in Mossa’s words, face a very bleak future. Drug abuse is pervasive; during one four-month period of the internship, four young people died of drug overdoses; this in a town of 9,000 inhabitants.

Mossa’s introduction to community activism took place within a month of his

(continued on page 12)

(continued from page 10)

have a confluence of civilizations. Africa and America are both home for me.”

His doctoral dissertation is exploring an American theme—the idea of freedom in John Locke and Martin Luther King Jr.—but, he says, it is “intractably autobiographical.”

“I’m having great fun. I’m actually having

problems shutting it down. Every time I see Professors Mark Taylor or Max Stackhouse or Peter Paris, I tell them about all the new ideas I have, and they say, ‘Great! Run with that!’ The only problem is, I have to graduate sometime....”

Most likely, Adelekan will graduate in May. Then he will begin the next, post-education leg of the journey that began when he

stepped off the bus in Atlanta. Academics, ministry, and consulting all remain part of the plan—though he’s not sure what specific form this will take. But to be sure, this leader’s work in “public theology for social reconstruction” will be worth following. ■

Erika Marksbury is an M.Div. junior from Olathe, Kansas.

Student Life

Princeton Theological Seminary Interns in 2000–2001

Arthur Kross
First Presbyterian Church of Scottsbluff
Scottsbluff, Nebraska

Matthew Reeves
Parkville Presbyterian Church
Parkville, Missouri

Charles Willoughby
Hopewell Presbyterian Church
Hopewell, New Jersey

John Erthein
Lehigh Valley Hospital and Health
Network
Allentown, Pennsylvania

Sue Marie Baskette
New Kilpatrick Parish Church
Glasgow, Scotland

Katherine Miller
McCracken Memorial Church
Belfast, Northern Ireland

Hillary Hughes
Second Presbyterian Church
Saginaw, Michigan

Gloria Yi
PCUSA Young Adult Volunteer Program
Jerusalem/West Bank, Israel

arrival. The MP (Minister of Parliament) for Ayrshire was invited home to address a community meeting about drug problems. Mossa was surprised at what he considered the condescending attitudes of those in government, including the MP who “talked down” to his constituents. Even the head of medical services for Ayrshire dismissed the drug issue as “a problem unique to the poor.”

The more Mossa came to understand the depth of the drug problem, the more frustrated he was at “how inept the government was” in dealing with it.

Galvanized into action, he became a supportive presence at the weekly Tuesday evening meetings of women whose families were affected by drug abuse. The group began to strategize to meet the needs of a community where drug-related deaths were calculated at eighteen times the national average. They came up with a comprehensive

program to address specific needs: a 24-hour hotline and a center with enough beds for the short-term housing of two small families. The program was to provide access to drug counseling and rehab, nursery facilities for children with parents in treatment, and job placement.

Mossa's group met with politicians, bureaucrats, treatment providers, and social service agencies to lay the groundwork. Mossa himself was instrumental in writing grants securing \$250,000 in funding to get the project going.

Mossa's business background was crucial to expediting the plans and doing the groundwork for the drop-in center. Before coming to PTS, he had been a project manager in environmental consulting. His job included interpreting environmental law for industrial clients and advising them on negotiations with federal and state regulatory agencies. Before advising clients Mossa had to “exegete” their corporate “cultural texts.” This ability to work with and intimately understand government agencies and business entities was enormously helpful in dealing with Scottish ministries to secure permission and grants for the drop-in center.

Mossa's year of intensive pastoral calling solidified his notion of a “theology of the pews,” by which he contends that there's much to be learned “on the pew side of the pulpit” about faithful living. Visiting in people's homes, hearing their stories, and praying with them nurtured his own faith journey. He was fascinated by serving two churches that were only a mile apart, but quite different. Old Cumnock Olde Church is the larger of the two, and is a financially secure, program-minded congregation interested in ministering to the world. Lugar is a tiny congregation that meets in a converted manufacturing facility and struggles monthly to survive, yet it is “so warm.” Don and Elizabeth found people in Scotland welcoming and gracious. The couple were often the recipients of what he calls “holy hospitality,” which is always given freely, with no thought of repayment.

To illustrate, Mossa describes their experience during a quick overnight trip to Iona. Upon arrival at Oban, the tiny town where the ferry docked, their car radiator was steaming. Complete strangers to town, they

didn't know of any local repair shops. So, the proprietor of their bed and breakfast, having just met the Mossas, took charge of having the car radiator replaced while they took the ferry over to Iona. He didn't want them to have to spend their brief holiday at the car repair shop. The Mossas were touched by this generosity of spirit they repeatedly experienced. “That's just how we are,” one Scottish friend explained.

Back home in Princeton for his senior year, Mossa has realized that “the pace is not healthy here”—there's not enough time for reflection and building relationships. Although he worked seventy-to-eighty-hour weeks in Scotland, there was plenty of time for “conversation, hospitality, and grace,” long walks on the moors, and overnight trips with Elizabeth. She spent the year volunteering at Words of Wisdom, and wrote extensive epistolary chronicles of their adventures abroad. She looks forward to pursuing her writing when they accept a call.

Her husband is interviewing for pastoral positions in the Northeast and now finds it interesting to “exegete” congregations instead of corporate clients. He wants to pastor “the smallest church where I can sustain them and they can sustain me,” knowing now that he thrives in that kind of intimate setting.

He's also looking to serve a congregation with a passion for making a difference in the world, a congregation that “wants to do something that proclaims the Word.” For Don Mossa, the intern experience was call-affirming. “A call is a funny thing; you only know you're called after you're called, but then you really know it. I came back knowing I was called to church ministry. I came back with a call in place.” ■

Leslie Dobbs-Allsopp is the project coordinator for the Bridges Project of Princeton Seminary's Institute for Youth Ministry. She is also a freelance writer.

A WORLD OF STUDENTS

Valuable Exchanges

by Kent Annan

A danger of being rich is starting to think of oneself solely as a benefactor. To be sure, a privilege of the wealthy is to give money and to provide resources to others, but there is also much to receive.

Princeton Seminary gives a lot to students like Tu Truong (Vietnam), Galina Draganova (Bulgaria), Kesari Godfrey (India), and many others from around the world who are on campus now and who have attended over the years. International students benefit from a quality education, access to great resources and faculty, a prestigious degree, and relationships meaningful to their hearts and their professions.

Why does Princeton invest teaching time, more than \$500,000 in annual scholarship aid, and significant administrative resources to educate students from countries around the world? President Gillespie, when he welcomed the twenty-six international students from seventeen countries in this year's student body (which did not include Ph.D. students), got to the heart of it: "I hope that when you return home, you will go back as better ministers of Jesus Christ."

"It's the parable of the five talents," adds John O'Brien-Prager, director of professional studies, who oversees Immigration and Naturalization Service matters for foreign national students. "We need to share our staff, faculty, facilities, and financial resources because God has given this bounty to us."

But the exchange is not one way. It is also hoped that American students will better understand the world and the church because foreign national students are on campus. Referring to a world map dotted with various colored thumbtacks indicating

from what states and countries PTS students hail, Victor Aloyo, director of vocations, puts into words what many

have experienced at Princeton Seminary over the years: "The presence of international students broadens the learning perspective for all the students. It deepens the flavor here—culturally, theologically, spiritually."

Princeton has long benefited from the presence of international students. A Scottish student came to Princeton in 1913, graduated in 1915, went on to study in Spain, teach in Peru, and then, from 1936-1959, John Mackay served as president of Princeton Seminary. Toyohiko Kagawa, a Japanese student who went on to be an internationally known evangelist and social worker in Japan, graduated from PTS the same year as Mackay. (Japanese students were the largest percentage of foreign nationals at PTS during the early twentieth century.)

President Gillespie fondly recalls his own long friendship with fellow Class of 1954 graduate Paul Verghese (later Paulos Mar Gregorios). Verghese, an Indian who died in 1996, went on to become an influential church leader and Metropolitan of Delhi in the Orthodox Syrian Church of the East.

These stories are multiplied through generations of Princetonians.

From Many Nations

With about a thousand international alums worldwide and sixty-four foreign nationals currently studying at the Seminary, there are many fascinating stories to tell.



Debbie Watson, Kesari Godfrey, Glenn Chestnutt (from Scotland), Galina Draganova, and Raewynne Whiteley (from left to right), and Cho Cho Win (from Myanmar, facing away) enjoy lunch together in the Mackay Dining Hall.

photo: Beth Godfrey

Tu Truong, an M.Div. junior, comes from Danang, Vietnam, which is located in the narrow center of the country. His family (two brothers and six sisters—"Vietnamese don't care about money, they care about children, and if you have many children, you are rich") still lives there, where his father is a minister. In 1990 Truong moved to Saigon (Ho Chi Min City) to work for a Thai company that manufactured paint. Studying theology in the USA was his desire, but the Vietnamese government wouldn't give him leave for that purpose. Instead he moved to California to study for an M.B.A., which he earned from Yuin University, a Korean university in Compton, California, while simultaneously earning an M.A. at Union College of California, a Vietnamese Bible school. Though in California for three years, landing in Princeton was for him really arriving in America. "Everything in Princeton looks interesting," he says. "In California I was in a Vietnamese community: we talked Vietnamese, ate Vietnamese food."

Truong is interested in learning more about American culture and making American friends, but another goal drives him. "Of course, my purpose here is not to get a degree. It is to learn as much as I can. I don't know if I will be a pastor when I go back. I would like to be a Bible teacher. There is a lack of pastors there, so I could help to train them."

The Vietnamese government still exerts considerable control over the religious lives of its people. Truong estimates that there are 700,000 church members and 350 pastors in the country. No official Bible school or seminary exists, though there are some underground Bible courses taught. Part of his dream is that someday soon the government will allow the Christians to open a Bible school. If so, Truong wants to teach there.

"To be a pastor or teacher in Vietnam is to sacrifice a lot. If a husband is a pastor, his wife cannot work outside the home and must depend on the husband. My father, a pastor, earns \$35 a month. A college graduate in his first year after school could probably earn \$150 a month. Since I have an M.B.A. from America, I could go back and earn \$500 a month. But when you decide to be a servant of God, you don't worry about money."

American students have grown up surrounded by American images of success: expensive cars, designer clothes, status, fame. Truong's living, eating, and studying in the Seminary community is a valuable wake-up call to those entranced by the American dream. Not that this dream isn't alluring to him as well. But on considering the possibility of staying in the USA, he asks himself, "Would I be staying to serve God or to live here? I love my people. I saw the poverty; I saw the lack of education. So if I can help, I will do it. It is my dream to go back, because they are my people and they need me."

Galina Draganova, M.Div. junior, moved from Silistra, Bulgaria, to Rhode Island four years ago, where she earned a B.A. in theology from the Zion Bible Institute. She came to America because there were no Bible schools in Bulgaria. She came with a memory of Christianity's struggle under communism and its aftermath. Already a licensed Church of God minister who had pastored a congregation for a year in Bulgaria, she wanted ministerial training.

From the moment she became a Christian at age thirteen, a year before the wall came tumbling down, Draganova never doubted that she wanted to go into ministry, "though my father wanted me to be a lawyer," she says.

She considers seminary vital preparation for pursuit of her ambitious goals on return to Bulgaria: translate the Bible into Bulgarian, start a seminary in her homeland, and set up theological courses for Bulgarian laity. To

those ends, she is glad to attend Princeton and thinks it is preparing her well, though because of its reputation, she says, "I never thought Princeton would accept me."

Draganova has done well in her classes thus far. She finds the language difficult, though she speaks English well and with an attention to grammatical correctness that often eludes native speakers.

When asked about other difficulties, she says warily that sometimes the morals are different. That students would go out for a late night beer seemed questionable to her—though, with some effort it seemed, she refrained from pronouncing judgment. It might be a helpful exercise to imagine oneself, one's church, seen through the eyes of someone who lived under persecution for his or her faith. In a place where religious freedom and even Christ are sometimes taken for granted, it is a welcome reminder to have someone on campus who lived behind a curtain that, among other things, sought to keep Jesus out. Though

Draganova is not all seriousness. She dresses sharply, likes shopping malls, and is quick to smile with her friends.

The first time Kesari Godfrey, Th.M., used a knife and fork was when he arrived in Princeton. So what does he miss about India other than the food and the freedom to eat with his hand in the cafeteria? "I miss the whole context," he says in his articulate, beautifully accented, sing-song English. "My church [the Church of South India]. My friends. I miss being home. I want to go back soon, but that doesn't mean I don't like it here."

Godfrey's father earned an S.T.M. at Drew University and recently retired from his position as the Church of South India bishop of the Kanyakumari diocese in Tamil Nadu. Godfrey is following his fathers footsteps to America, but plans, on his return to India, to be a lecturer at Truelock Theological Seminary.

When he considers his classes at Princeton, the obvious difference in context comes quickly to mind. "Liberation theology is more relevant in my place," he says. "So are issues of social justice and interreligious harmony." One wonders whether he is also thinking, but is too polite to say, that libera-

tion theology and social justice might be more important at Princeton were students more aware of India's billion people, many of whom live in a context of dire poverty.

On campus and in American culture in general, diversity and inclusion are popular topics. Godfrey, however, approaches the subject differently than a Christian American



Galina Draganova

photo: Erin Dunigan

student would. "In my country, there are only 2.5% Christians," he says. But in Princeton he has found a Dutchman, Wentzel van Huyssteen, professor of theology and science, who is helping him think more thoroughly about the subject. "I like van Huyssteen because he is open to my context, to hearing from me. How do we deal with differences in religion? Plurality is a reality, whether we accept it or not. He tries to make us respect that." On a less academic subject, Godfrey is also thankful to van Huyssteen for showing him a way to phone home cheaply, "something you don't expect a professor to do!"

Before coming to Princeton, Godfrey had never flown in a plane. As he looked down he thought, "The world is very tiny. And God is very big. What I thought of was the greatness and goodness of God, the richness and diversity."

He doesn't want it to be a one-way trip. Not only does he want to return to India, he also thinks Americans should hop on a plane and look down on the earth on their way to India. He hopes they can learn as much from Indians as he has from Americans. "God's greatness will be learned. Also, humility. It will impact our theology," he says.

From Application to Orientation

The most recent chapter in the stories of these three students began with a two-week orientation program at the Seminary last September. But before arriving, mounds of paper had been exchanged among PTS administrators, the applying students, and the US government. The Offices of Admissions and Financial Aid, Vocations, and Professional Studies all work diligently to get the students, each with a unique set of circumstances, to New Jersey.

When international student applications arrive, they go to Debbie Watson, international student enrollment specialist in the Office of Vocations, who is universally praised among the foreign national students. That begins a process that takes anywhere from a year to three. The delays? "Things get lost," says Watson. "Sometimes people don't want to put things like letters of endorsement in writing because it might be used against them [in a country hostile to Christianity]. Also, for example in Nigeria, it can sometimes take three or four months just to get an appointment with an embassy officer."

Once the application file is complete—with financial data, essays, letters of recommendation, academic records—it is given to a subcommittee that examines international applications and recommends to the general admissions committee whether each student should be admitted. Another committee decides on scholarships. In March, a decision is made and students are notified. From that point, John O'Brien-Prager and his assistant, Mary Munn, work with the students to get them into the country.

The majority of international students discover Princeton through PTS alumni/ae (including both internationals who returned to their countries and missionaries) or through Presbyterian connections. The Seminary does not advertise outside North America. Aloyo says he is happy with the current mix of students, though he would like to see more from Central and South America. He is also pleased to see a notable shift in the Seminary's relationship with other countries. "Our commitment to the larger church has continued to increase over time," he says. "PTS always had missionaries going out, and now we have people from those countries to which we sent missionaries coming here for theological education."

Money is sometimes a barrier for people wanting to study in Princeton. Watson loves



Tu Truong

her job, and her relationships with the students who come. But dealing with money sometimes makes her sad because it can be an insurmountable barrier. "Whenever people struggle with finances, you think, 'It's just money,' but it's so pivotal," she says. "This is the hardest part of my job: the emphasis that has to be on money and when we have to tell people they can't come because of money. But this doesn't happen a lot. Maybe four or five people last year, but still."

She recently received an application from the brutalized country of Sierra Leone that had the following note attached: "If you accept me, please send clothes for me to travel in." Watson says, "He had a wife and four kids and couldn't even afford clothes good enough to travel in." Applicants who are not on full scholarship are often aided by their home churches or institutions.

Students who make it over the many hurdles and arrive in Princeton begin a two-week orientation program. (It is federally mandated that schools provide orientation for foreign national students.) Students are met at the airport by a PTS student, for which they are always very grateful. A warm welcome and a "care" basket (filled with nutrition bars, bottled water, juice, a local map, a campus guide, candy, a coffee mug, a "Welcome to the USA" book, a list of emergency contacts, and a phone card) greet them.

The next two weeks of the program have two aims: to prepare them for the academic work of their degree program, primarily the writing aspect, and to orient them to the American way of life.

Students are expected to arrive with language proficiency, but academic expectations and grammar are reviewed. Many have never before followed the standard American style of presenting a thesis statement at the beginning of a paper and then following through to prove it. "Also, the definite article in English, especially for Asians, seems a bit difficult," says

Raewynne Whiteley, herself an Australian Ph.D. candidate, who coordinated the writing aspect of the orientation. "We try to pick up their grammar problems during orientation so we can let them know what to watch for. The reward comes later, as when one international student told me, 'I

got my paper back and the professor said it was the best-written and best-argued in the class!' A lot of the writing orientation just has to do with giving them confidence."

The other part of the program is no less demanding than corralling slippery prepositions. What do the green bills and silvery coins mean? Where does one buy toothpaste? What should be expected, in general, in exchanges with American students?

"If not for orientation," says Godfrey, "it would have taken a long time, but this made transition smooth...for both life and academics." All the students looked back on the orientation with gratitude for its help in beginning a year of rigorous study.

In addition to the orientation, there are efforts to continue supporting students throughout the year. The International Friends' Group and the International Students' Association (ISA) link international and American students. Clothes are donated to the International Clothing Shop that are free for foreign national students and their children. The Writing Center helps foreign and American students with academic papers. Rides to WalMart, proofreading papers, and other help is often given informally by American students. The ISA sponsors several World Churches in Conversation lectures each year, sometimes featuring international students, that raise the level of dialogue on campus. It also sets up several day-trips during each academic year; the first excursion this year was to New York City, where, among other things, students toured the United Nations headquarters.

photo: Beth Godfrey

Jon Keune, an American M.Div. middler who is president of the ISA and who studied for fifteen months in India, is involved for several reasons. "People not in the dominant group can use someone reaching out to them, and I say this in a nonjudgmental way because this is what I've appreciated. What I try to do is to pass on what others have done for me. For example, several Indians and a Korean Buddhist monk really reached out to me while I was in India and helped me feel more comfortable." He also relishes cultural and theological conversations with colleagues who have different thoughts and experiences than his own. Finally, he says, "I love traveling, but I hate being a tourist. Now I have invitations to visit people all over the world!"

On to Ministry

Th.M. students stay for nine months, M.A. students for a year, M.Div. students for three years, and Ph.D. students for at least four. When they leave Princeton, relationships have been formed both with individuals and with the institution. Now alums, these graduates often encourage up-and-coming leaders in their churches or institutions to come to Princeton to study. The Seminary's relationships with other countries are built one student at a time. The close tie between Princeton and Korea is an excellent example of this—with sixty-six alumni/ae currently living in Korea, the third highest international total after Canada and the United Kingdom.

Toward the end of an international student's degree program, the allure of staying is

often great. Some stay—because they find good and needed ministries here to immigrant populations.

"But as part of one, worldwide body of Christ," says O'Brien-Prager, "Princeton does not want to be a theological drain on other countries. We want to be part of a true exchange program." Most students do return to their native lands, many to become pastors and leaders of national churches.

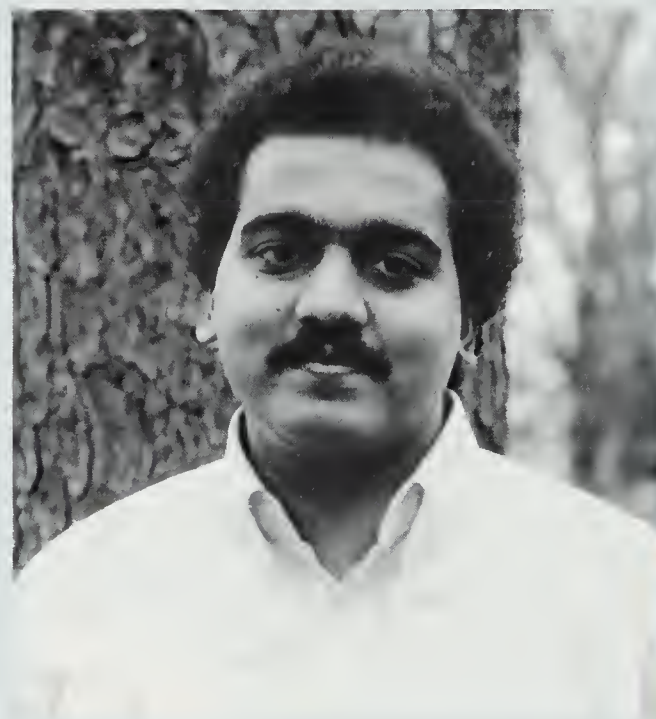
The list of leadership positions that alumni/ae hold in churches around the world is impressive. To name a few: Abuna Paulos is patriarch of the Ethiopian Orthodox Church. Patricio Proaño is founder and president of the Universidad Cristiana Latino-Americana in Ecuador. Anna May Sa Pa is principal of the Myanmar Institute of Theology. Setri Nyomi, a Ghanaian, is general secretary of the World Alliance of Reformed Churches. Hannibal Cabral is a professor and director of an indigenous music project at Karnataka Theological College in Southwest India. Sang Chang is president of Ewha Woman's University in Korea, one of the largest women's universities in the world. Reinhelde

Ruprecht is head of the Vandenhoeck & Ruprecht publishing company in Germany.

Both the Seminary as an institution and individual staff and students are privileged to play a significant role in the theological education of the world church. "The international students help to put my life in perspective," says Watson. "I'm very fortunate. They help me realize that what I *have* is not most important. Some of the richest people I've met arrive in Princeton with only

their clothes and shoes."

"The benefits to you at the outset are hidden," says Brad Gustafson, an M.Div. senior who helped with the international orientation program. "You seem like the one who gives; they seem like the recipients. But the reciprocity of the giving becomes almost intoxicating. You come thinking you're the giver, but then, 'Wow, how could I have gone on without what I've received?' The fruit of the encounter comes as a surprise. Now I can't imagine my PTS education without my conversations with internationals. It would have been much the poorer." ■



Kesari Godfrey

photo: Erin Dunigan

PTS International Students in 2000–2001

Australia
Peter Cass
Raewynne Whiteley

Brazil
Raimundo Barreto

Bulgaria
Galina Draganova

Cameroun
Kenneth Ngwa

Canada
Blair Bertrand
Melody Dawn Knowles
Glenn McCullough
Kevin Park
Julia Zacharias

China
JianGuo Wang

Croatia
Ivica Novakovic
Lidija Novakovic

Estonia
Heino Nurk

Germany
Matthias Gockel
Jochen Reichert
Elisabeth Margarete
Ziemer

Ghana
Esther Acolatse
Moses Biney
Samuel Atteh Odjelua

Hungary
Gabor Egeresi

India
Kesari Godfrey
Glory Jothi

Th. Holkholet Khongsai
Atola Longkumer
Ajit Prasadam
Vazhayil Varughese

Italy
Debora Bonnes

Japan
Tomu Sakon

Korea
Chang Uk Byun
Shin-Geun Jang
Hayne Jung
Hae Kwon Kim
Jaehyun Kim
Jin Sung Kim
Joon-Sik Kim
Sung Shic Kim
Sun-young Kim
Sang Hoon Lee
Sang-Hee Lee
Sang Uk Lee

Bumsoo Shim
Wonmo Suh

Myanmar
Cho Cho Win

Nepal
Manoj Shrestha

Philippines
Elisa Bernal

Russia
Andrei Chirine
Arkadi Choufrine

Singapore
Joyce Siew-May Chew
Jonathan Thian Poh Seet

Slovakia
Jana Strukova

South Africa
Rachel Sophia Baard
Lois Juliana Claassens
Johanna Maria Griesel

Switzerland
Pascal Haemmerli

Taiwan
Shang-Jen Chen
Shu-pin Chiu
Namoh Ising
Chin-Shun Kang
Mei-Lun Shen

United Kingdom
Glenn Chestnutt
Adam Dillon
Paul Nimmo

Vietnam
Tu Truong

welcome *them* in My Name



Miriam Watches Over Baby Moses
Alanna Teague, age 14
Park Church, Beaver, Pennsylvania
Felt Pens

In Matthew's Gospel, Jesus tells his disciples that whoever welcomes a child in his name, welcomes him.

To reflect the importance of children and of parenting in both church and society, the Presbyterian Church (USA) named the time between July 2000 and May 2001 the Year of the Child. In this issue of *inSpire*, we focus on children and parenting through Princeton Seminary's people and programs.

Six faculty and staff members who are parents reflect on what Christian parenting means to them. One story summarizes a conference on child advocacy held at PTS's Center of Continuing Education. We offer an update on the Seminary's Center for Children, and some resources for ministry with children and parents.

Other sections of the magazine also feature children: Outstanding in the Field focuses on an alum who has adopted four Russian children and on an Ohio congregation that has made public education its mission priority. In Alumni/ae Update, an alumna talks about the joys and challenges of single parenting. In the PTS Corner of History, Bill Harris recalls stories of PTS children and Albert Einstein. And in the End Things essay, Christian educator and former moderator Freda Gardner shares stories of children she has met.

PTS will cap its commemoration of the Year of the Child with a June art exhibit of children's art from the denomination's national traveling exhibit. Sample pieces from that exhibit illustrate this feature. The art itself will be on display at the Seminary's Erdman Gallery from June 1–29.

Year of the Child Hymn

1. Help us to show your love, O Christ,
To children in our care,
And reach beyond till every child
Is held in love and prayer.
For, through neglect, abuse and sin,
Some children suffer pain.
They never learn to live and seek
A rainbow through the rain.
2. When children need a helping hand
To lift or to inspire,
May we, your church, be present there
To give what they require.
For love, our God has made us all,
God's children everywhere,
To live in joyful harmony,
To be the best we dare.
3. May we learn well what children teach:
An open mind and heart,
An energizing zest for life,
A willingness to start.
Grant us the grace to be child-like,
Approaching all our days
With eager, playful, lively joy,
In loving, hope-filled praise.
4. *(Sung by children)*
Now we will sing our praise of Christ,
Born many years ago,
A child who grew both wise and
strong,
God's love for us to show.
In stories told to people then,
Remembered still today,
Christ shows in every deed and word
What we should do and say.

Words: Jane Parker Huber

Tune: Ellacombe (used in hymn #288 in
The Presbyterian Hymnal)



Nancy Duff and her son, Adam Mertz (age 9), her daughter, McKinley Mertz (age 12), and her husband David Mertz, associate pastor of the Rossmoor Retirement Community when not parenting, are all smiles during a family vacation at Disneyworld.

Supporting Parents Helps Children Thrive

by Nancy Duff

Although my husband and I are old enough to have kids in college (we're old enough to have grandkids, for that matter), our children attend elementary and middle school. Of course, like most people whose lives seem to be following an independent path, we didn't realize that by postponing marriage and children we were part of a national trend. It just seemed to us that we didn't meet "the right" person until we were in our thirties and that we "weren't ready" for children until a few years after that. (I turned 38 shortly after our daughter was born and was 40 by the time I gave birth to our son.) Whatever the pros and cons of being "slightly" older parents, David and I are grateful that we didn't miss out on having kids altogether. Not everyone is called to be a parent, and no one should suffer criticism for choosing not to have children, but for us parenthood has been an unsurpassed blessing.

When I began teaching at Princeton Seminary in 1990, our daughter, McKinley, was a one-year-old. I will never forget that after telling Tom Gillespie that I was expecting a second baby, he granted my request for a reduced teaching and committee load for the following year without a moment's hesitation. I will never forget that Barbara Gillespie, whom I did not know well, gave us a handmade baby quilt when Adam was born in the summer of 1991. Their generosity in sharing in the joy of our expanding family has been reflected in the PTS community many times over in the ten and a half years I have taught here. From the registrar, who scheduled my classes to accommodate my childcare needs when McKinley and Adam were preschoolers, to faculty members who did not complain when I left committee meetings early to pick up children from daycare, to students and staff who have befriended my children and followed their progress over

the years, the PTS community has made the difficult task of juggling motherhood and seminary teaching not only a bit easier, but all the more enjoyable and rewarding.

Having already asked for and received so much from the Seminary community, I was very nervous when I wrote Tom Gillespie a letter a few years after Adam was born, telling him that David and I were seeking to adopt a third child. Surely the Seminary had accommodated us as a family beyond all reasonable expectations, and asking for further support as we sought to take on additional parental responsibilities would be perceived as simply asking for too much. But my nervousness proved unwarranted when I received a letter from Tom the next day, which began, "Thank you for sharing your wonderful news with me," and inviting me to talk to him when the time came about a temporary adjustment in my teaching load. As it turns out, the adoption fell through, and we continue to be a happy family of four. But it is comforting to know that we would have received as much support for a third child as we have for our first two.

Of course, not everyone in the workplace is as fortunate as we have been. And even when attitudes in the workplace are as generous as they have been for us here, juggling work and family responsibilities can be overwhelming. The excellent childcare we found (and paid for) when our children were preschoolers gave us a hint of what it will cost to have two children in college! Snow days and sick days can ruin the best-laid plans for childcare; spring breaks, early dismissals, and holidays create nightmares for coordinating work and family schedules. My hope for Princeton Theological Seminary and for every workplace across the country is that the goodwill and grace that has been extended to us will develop into public policies that will make it possible for every mother and father to be a responsible parent while fulfilling responsibilities at work. In this year of celebration of children, let's work to make the next national trend one that will support parents (whether young or "slightly" older) and that will help their children to thrive.

Nancy Duff is an associate professor of theological ethics at Princeton Seminary. She and her husband, David Mertz, are mom and dad to McKinley and Adam.

Love Times Five

by Steve Crocco

Before I was married, I used to dream that my children would accompany my wife and me in the important ministries God would call us to. Now, marriage and five children later, I believe what my wife Mary has always known, namely that God calls parents to nothing more important than ministering to the children entrusted to them. Children are gifts from God, and whoever loves a child, loves the Giver of the gift. I never had much trouble believing that all children are God's children and not our own. Perhaps that idea was easy to accept because it removed the weight of ultimate responsibility for these children being "my" children.

When we moved to Princeton from Pittsburgh in 1997, we left a neighborhood and a church where our children were surrounded by adults who loved and cared for them. We, in turn, loved and cared for our children and many others. (Mary was affectionately known as "the mother of Jackson Street.") Living this way seemed natural to us as Christian people living in community. We still look for and try to create this way of living here, but it is not easy. We are looking forward to moving to 98 Mercer Street where we'll be surrounded by other Seminary people and be part of a more normal neighborhood. Then we'll resume our quest for community with a new vigor.

The Princeton area has its charms, but it is difficult to raise Christian children in a place where consumerism is flagrant, parents steer their first graders to Harvard, and people go out of their way to avoid contact with the poor. One of the joys of living in a Seminary house is

that it is maintained by the Facilities Department. Now, after a few chores, much of each weekend is free to spend time with our children and their friends. Mary and I are confident that the relationships we build with these young people now will help them to navigate the increasingly perilous waters of youth.

First-time parents regularly ask me a question that goes something like this. "We love our baby so much! How do you divide your love between five children?" I chuckle at the question. Somehow, and I grant it is a miracle, I have 100% of my love for each child. Now, if new parents would ask me about picking up after five children, paying the dental bills of five children, or doing the dishes for seven every evening, I could speak of diminished energy and money, but diminished love? Never! Jonathan Edwards would have said that a parent's total love for each of "their" children is a type of how God loves his children all over the world.

Steve Crocco is PTS's James Lenox Librarian and editor of The Princeton Seminary Bulletin. He and his wife, Mary, are parents of Elza, Oliver, Louis, Glory, and Martin.



The Crocco crew at one of the few times they are all together during the day (from left): Martin (4), Mary, Oliver (14), Louis (11), Elza (16), Steve, and Glory (8).

Children's Ministry Resources recommended by and available at the PTS Reigner Reading Room

Regarding Children: A New Respect for Childhood and Families by Herbert Anderson and Susan B. W. Johnson. Louisville, KY: Westminster/John Knox Press, 1994. An empowering book for parents and others who care for children to learn how to recognize the needs of the individual child.

Godly Play: A Way of Religious Education by Jerome W. Berryman. New York: Harper San Francisco, 1991. A practical yet innovative approach to religious education—becoming childlike in order to teach children.

Engaging in Transcendence: The Church's Ministry and Covenant with Young Children by Barbara Kimes Myers. Cleveland, OH: Pilgrim Press, 1992. An imaginative and exciting vision of how the people of the church can build a loving and educational relationship with children that reflects God's covenant with the community of the faithful.

Will Our Children Have Faith? by John H. Westerhoff. Harrisburg, PA: Morehouse Publishing, 2000. Helpful for rethinking Christian education issues, especially about how communities can nourish and nurture the faith of children instead of just teaching them facts.



photo: Chrissie Knight

Jesus Raised Jairus's Daughter
Mackenzie Ebberts, age 6
Lake Burien Presbyterian Church, Seattle, Washington
Crayon



God Came to Us As a Child
John Gillette, age 9
First Presbyterian Church, Niles,
Michigan
Markers and Watercolors



photo: Beth Godfrey

Leslie and Chip Dobbs-Allsopp prize the time they spend, especially every evening before bedtime, with their sons Henry (3) and Will (9).

Children's Resources recommended by and available at the PTS Reigner Reading Room

Veggie Tales—Children's Christian Videos. Retelling of biblical stories by vegetable characters who teach life lessons to children.

The Tale of Three Trees: A Traditional Folktale by Hunt Angel Elwell. Batavia, IL: Lion Publishing Corp., 1989. A traditional folktale about the power of God's love to transform and renew.

God's Paintbrush by Eisenberg Sasso. Woodstock, VT: Jewish Lights Publishing, 1992. Discusses God's place in the universe and how God touches our world.

Old Turtle by Douglas Wood. Duluth, MN: Pfeiffer-Hamilton, 1992. An enchanting fable that promotes a deeper understanding of the earth and our relationship with all the beings who inhabit it.

The Art of Shaping a Family

by Leslie and Chip Dobbs-Allsopp

We were reluctant to give our children biblical names, figuring that it would be enough of a burden to have a pastor and a Bible scholar for parents, to say nothing of learning to spell "Dobbs-Allsopp." We gave them royal names instead: Will is 9 and plays soccer, chess, and, this spring, lacrosse. He is an avid reader, and a patient big brother. Henry will be 4 in July, loves trains and his castle and knights, and idolizes his brother.

The best part of our day together comes in the evening, performing all the rituals that make up bedtime. Chip and Will read together, and Leslie reads a book to

Henry. The boys say a prayer Leslie prayed as a child. Will always adds a prayer for all of us to have good dreams in the night. Henry likes to add a verse of "God Is Great" and "Joy to the World." Henry has to hold mommy's hand, and then snuggle with daddy, while Will snuggles with mommy. This is the time when they confide in us, and tell us about the joys and sorrows of their days. It's sacred time.

Raising children is the most challenging and rewarding task that we've ever faced. Parenting seems to be an ever-evolving art to meet the needs of ever-developing children. A constant concern is to make sure that our children have safe, loving care while we both engage in the service to which God has called us. It seems odd that this country has yet to adequately address childcare needs when both parents work outside the home. In our life together we have attempted to share domestic responsibilities; in reality it seems that one of us is always more involved in the life of the children. Chip was home

with Will until he was two, while Leslie served as a pastor in western Maryland and then in New York City. Six months after she began to serve in Brooklyn, Chip moved to New Haven to teach at Yale University. Will lived with Leslie in Brooklyn, went to a wonderful preschool, and had a devoted group of sitters for those inevitable meetings at night. Chip would come home for long weekends, exhausted, and Leslie needed a break after four days as a single parent. We found this very stressful, so by the time Henry was born, the family was living together in New Haven.

Our family life has always been conducted with spirited negotiation. Often we both want to go to the same event on campus, which means attending in shifts or deciding who goes if there's no sitter available. Leslie has returned to work on a part-time basis and greatly enjoys her position with the Institute for Youth Ministry. These days the greater part of daily parenting is Leslie's, which is, quite frankly, not what she had envisioned. As the primary driver in the family, she spends a lot of time on the road in Mercer County, driving to and from sports, play dates, and preschool. Chip often feels inadequate—there's never enough time for family life, for class preparation, and for his research. It's difficult to balance out intentional parenting, being an attentive spouse, teaching well, engaging in the administrative duties of faculty, and participating in the larger PTS community.

We live with these real tensions every day. We don't really have many models for how to weave together the various roles of our lives. So we're learning how to balance it all (sometimes) and make it up as we go along. Sometimes we make mistakes, and it's really exciting when we get it right. We spend a lot of time reflecting together on how we shape our family life. The bottom line is that we love our children, we enjoy them as people, we're trying to be good stewards of the wonderful gift God has given us in them, and we take it one step at a time.

Leslie Dobbs-Allsopp is the project coordinator for the Bridges Project of the Seminary's Institute for Youth Ministry. Chip is an assistant professor of Old Testament at PTS. They are the parents of Will and Henry.



Parenting One Step at a Time

by Deadra Johns

"But Mom, I really like these plastic beads with the little man on the cross. Why can't we give a rosary to everyone in Sunday school?" (Nate at age 7)

"Ms. Page says we're not supposed to think of communion as morning snack, but I can't help it." (Aryn at age 8)

What was I supposed to say?

Even with a seminary education, ten years in parish ministry, and more than four decades of life experience, there are some things for which I have felt woefully unprepared. Among them are my children's theological questions. Becoming a single parent is another.

Being a single parent is hard. And I would be lying if I said that being a member of a community of faith makes it easier. The truth is that sometimes it makes it harder...especially if you're a minister. When my marriage fell apart reactions of church members ranged from unwavering support to withdrawal of financial support. My family, once a symbol of success, was suddenly an incarnation of failure. The church and I found ourselves challenging each other in ways we had never dreamed.

Still, I can't imagine raising children apart from the church. Even if being a member of a community of faith doesn't always make life easier, it unquestionably makes life richer. The church has directed us down paths and led us to places we wouldn't have found on our own, from packing groceries with Crisis Ministry to teaching Bible School classes in Jamaica to performing a premier work with the Dave Brubeck Quartet.

One spring my friend and colleague, David Wall, whose daughter, Elizabeth, is a friend of my daughter's, encouraged our family to participate in Princeton

Seminary's annual Hunger Run. The mile-long "Fun Run/Walk" was just right for Aryn and Elizabeth. I managed to struggle through the 3.1 mile race. Nate was a member of his middle school track team and, though he had never run a race longer than a mile, made this his first-ever 5K race. By the end of the day we were all glad we had participated in the event. Best of all, doing well in the Hunger Run gave Nate the confidence and the inclination to join the high school cross country team the following fall. Two years, twelve pairs of running shoes, and five varsity letters later, he's still running. As a result, Nate has found a place with a great group of kids in an over-crowded high school where he might just as easily have become lost.

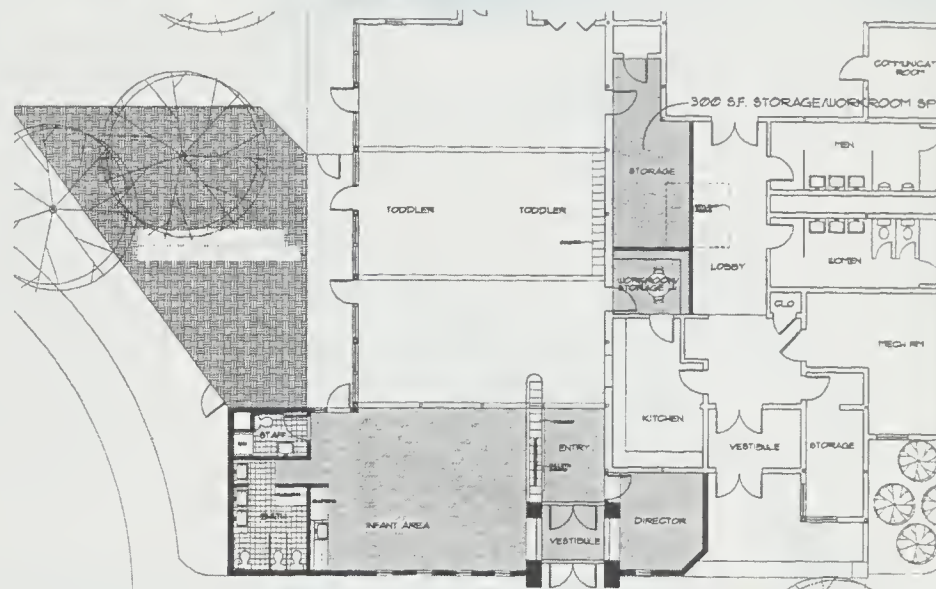
For me, Nate's races symbolize our family's faith journey. One step at a time, up the hill, through the woods, back out to the road. Some days triumphant, some days not. Run some, rest some, try again tomorrow.

Deadra Johns is the coordinator of donor research and institutional planning in the Seminary Relations Department. She is mom to Nate and Aryn.



Aryn Johns (12) surrounds her mom, Deadra, and her big brother, Nate (15), with a big hug.

photo: Erin Dunigan



Center for Children construction plans. Shaded areas represent expanding areas.

Center for Children Is Growing!

When the Seminary's Carol Gray Dupree Center for Children reopens in the fall of 2001, it will have space for twenty additional children, thanks to construction this summer of new classrooms, bathrooms, offices, and playroom space.

The center, which provides childcare for children ages six months through prekindergarten of students, faculty, staff, and an occasional participant at the Center of Continuing Education, opened in 1995 and has had a waiting list almost from day one. Its present licensed capacity of 40 kids will increase to 60. A new toddler class and teacher will also be added.

Parents of the center's children are pleased. "My son Noah loves it," says Amy Ehlin, director of food service, who hopes to also enroll the baby she is expecting. "Noah learns so much from the older kids. He thrives on his experiences there."

Violet Hertrich, staff in the Vocations Office and a member of the center's board, says that "faculty have the option of choosing other childcare facilities, and most of them choose to come here. With newer faculty being younger, we need the option of being able to offer their children places at the center right away."

And the option of childcare sweetens the pot for students with young children who apply to PTS. "We're excited to be able to offer this service," says Steve Cardone, PTS's director of housing.

Complementary Calls: Scholar/Mom

by Jacqueline Lapsley

The most visible sign of the intersection of my role as mother and my role as faculty member appears on the shoulder of my blazer with considerable regularity. I will look down during a committee meeting or a class and a long, terribly obvious smear of dried whitish liquid will catch my eye... I look again, and recognize immediately the telltale signs of baby drool.

Both of my kids are under four, and in my relatively short time as a parent, I have found a number of things to be indispensable: a well-developed sense of humor (the drool makes me smile, not wince), a sense of joy in my children and in my work, a reliance on God's abundant grace, together with the grace of my husband, also very abundant, and talking to other scholar-moms, here and at other schools—oh yes, and allowing the house to be messy without guilt is very important.

Our culture tends to see a woman's career and her role as mother as at odds with one another. And certainly there is much truth in this, especially given our present cultural understandings of work and motherhood. Yet, recently I have begun to see my work and my children less as opposed to one

another and more as intimately connected to one another. I am realizing that when I am able to work well, I become a better parent to my children. My time at work nourishes my spirit and makes it possible for me to find incredible joy in spending time with my children. When I am away from work for too long, my spirit languishes, my parenting suffers, and so my children suffer (my husband will attest to this!). Similarly, the time I spend with my children every day energizes me for my research and teaching.

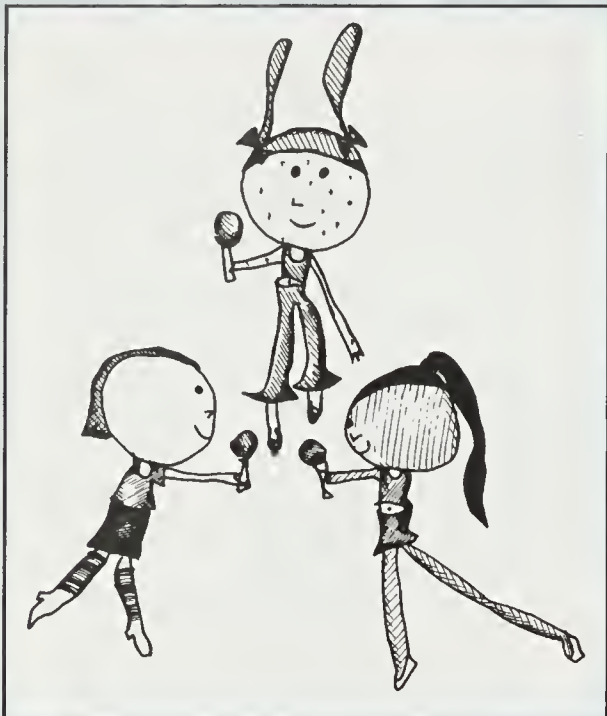
Church and academy are struggling to adapt to fundamental changes in the meaning of parenting, for both men and women. Higher education, for example, is often on the cutting edge of progressive social issues in principle, but in reality the academy is behind in its efforts to promote parental leave, childcare, and other policies and initiatives that support women and men as scholars and teachers. Fortunately, PTS has been looking at these issues in recent years, and I am delighted to say has so far been very supportive of me as a parent.

One of the realities for women academics is that the pretenure years often coincide with childbearing years. How to thrive—not just survive—with the sometimes-competing demands of work and children is the most

important spiritual issue for me at this time in my life.

One thing I know for sure: I want to look back over the years and see that I was the parent that my children needed me to be, and if that means a shorter CV, so be it. The issue is not for me career versus children, however, but a theological question of vocation—being faithful to my vocation means being both scholar and mom.

Jacq Lapsley is an assistant professor of Old Testament at PTS, is the mother of Emma and Sam, and is married to Greg Bezilla, a soon-to-be ordained priest in the Episcopal Church.

**Sharing**

"I share with my friends. God likes it."

Lesley Fuller, age 6

St. Andrews Presbyterian Church, Tucker, Georgia

Ink and Colored Pencils

**Child with a Guy**

Ben Deacon, age 17

First Presbyterian Church of Gallatin, Gallatin, Tennessee

Pencil

photo: Chrissie Knight



Jacq Lapsley and Greg Bezilla relax at home with eight-month-old Sam and three-year-old Emma. Greg, a chaplain with Capital Health Systems, just finished taking a three-month leave from the hospital to help care for Sam. "Go dads!" says Jacq!

Whither Thou Goest: A Twin Blessing

by Ross Wagner

Our family's life has been dominated this past year by the arrival of identical twin girls, an experience I can only describe (borrowing my colleague George Hunsinger's words) as one of "disruptive grace." Actually, "disruptive" is too mild a word. "World-shattering" better describes the effects of my wife's high-risk pregnancy and our babies' premature birth and chronic health problems.

During a routine ultrasound in her twenty-fifth week of pregnancy, Ronda was diagnosed with Twin-to-Twin Transfusion Syndrome (TTTS), a randomly occurring disorder of the placenta that normally leads to the death of one or both babies. Halfway around the world on a Seminary trip to Israel, I learned the news and immediately rushed home to begin six weeks of trips together to the Children's Hospital of Philadelphia, where Ronda's pregnancy was carefully monitored by a team of specialists.

Through the skill of the doctors and the grace of God, the pregnancy was prolonged until thirty-one weeks' gestation. Palm Sunday, April 16, 2000, I witnessed the birth of Naomi (3 pounds 15 ounces), followed soon by Claire (a tiny 2 pounds 10 ounces). Seriously ill from the TTTS, they required immediate blood transfusions. Altogether, they spent six weeks in the NICU at Mercer Medical Center before coming home to us hooked up to apnea monitors, fragile five- and four-pounders who quickly won our hearts.

In July, at just about the time that we returned their apnea monitors to the hospital, Claire began refusing to drink her bottles, screaming from what we eventually learned was severe gastroesophageal reflux. Because eating caused painful stomach acid to travel up her esophagus, she defended herself the only way she knew how, by refusing to take the milk. Less than a month later, Naomi began to exhibit the same unmistakable symptoms. We were crushed. The pregnancy and NICU were difficult, but we had never experienced anything so stressful as trying to feed premature babies who were clearly hungry, yet would not eat.

Eight months—and many doctor visits and hospital tests—later, we are still dealing with the reflux, experimenting with medicines and inventing tricks to get the twins to

eat. Thankfully, the girls are doing well in spite of it all. They now weigh in at seventeen and fifteen pounds, they sleep well, and eventually they stand to outgrow this illness. We are exhausted but intact as a family. And this leads me to the "grace" part of my opening sentence.

As I have watched my carefully constructed world of safety, security, and self-reliance crumble into dust around me, I have experienced the grace of God, manifested in the community of faith, as never before. During the crises of the past year, I have found my faith stretched to—and beyond—the breaking point time and again. Doubt, fear, and outright anger at God have been all-too-frequent companions. What has kept me going through it all is the faith, and faithfulness, of the body of Christ.

Like the paralytic in Mark 2:1-12, my family and I have been carried along by friends whose belief and trust have sustained us when we were powerless to act on our own. Countless brothers and sisters in Christ from around the world have interceded for us at times when we ourselves could hardly find the words or the will to pray. Our relatives have helped shoulder the burden of keeping our family life going. When the twins developed acid reflux, Ronda's mom put her own life on hold and came to live with us for a period of six months, providing tremendous support for us and care for our children. Colleagues and students at the Seminary, members of our church, and friends from the community have provided dozens and dozens of hot meals, often two or three times a week, over the past twelve months. Time would fail me to tell of all those who have cared for our



Sharing Food

Kelly Clark, age 17

First Presbyterian Church of Mesa, Mesa, Arizona

Cut Paper and Pastels



photo: Beth Godfrey

The Wagner family at home (from left): Nathaniel (almost 7), Ross, Naomi (1 year), Caleb (4), Claire (1 year), and Ronda, a more-than-full-time mom who is "on leave" from her duties as a music educator and church musician!

older children, helped to feed the babies, dropped by unannounced to lend a hand with household chores, sent a card or gift to encourage us, or offered a warm embrace and a listening ear.

God has used the disruption caused by our twins' difficult birth and ongoing illness to open us to experiencing the grace that comes through being part of the body of Christ. We are thankful beyond words for the community at PTS that has suffered with us and rejoiced with us this past year and that has so warmly welcomed our children in Christ's name.

Ross Wagner is an assistant professor of New Testament at PTS, and he and his wife, Ronda, are the proud parents of sons Nathaniel and Caleb and twin daughters Naomi and Claire.

Fighting for CHILDREN AND PARENTS

by Kent Annan

"The figure at the top expresses joy and freedom that is every child's right. The Year of the Child theme beneath it supports [the child], allows it to see farther and reach higher, rising above any risks and dangers that may be present. The star connotes Christ's nativity. The child is also a 'star person'...."

The Presbyterian Church (USA)'s logo for its Year of the Child (July 2000–May 2001), described above, illustrates why Princeton Seminary's Center of Continuing Education, in cooperation with Nassau Presbyterian Church in Princeton, New Jersey, sponsored a conference in March titled "Whoever Welcomes This Child: Advocacy for Children in the Church and World," which was supported in part by a grant from the Griffith Theological Research Foundation at Columbia Theological Seminary.

Sylvia Ann Hewlett, fellow at the Center for the Study of Values in Public Life at Harvard Divinity School, founder and chair of the National Parenting Association, and mother of four (ages 3, 16, 20, and 23), kicked off the event with a keynote address to approximately sixty people that challenged the way American society cares for its parents—and thereby its children. The title of her most recent book, *The War against Parents*, coauthored with Cornel West, makes her take on the current climate clear.

What war? Hewlett began her lecture showing slides of art done by children—art that shows how hard many find childhood today. She then vividly recounted the stories of parents struggling to get by. Ranging from bad to horrific, she told of how families are squeezed by the pressures of violence in the culture, by the time crunch ("there are now six million American families where two adults hold four jobs to keep the show on

the road"), by the lack of money, by the lack of special seating on buses and subways for pregnant women or parents with small children, etc. Parents, who have a difficult role under the best of circumstances, feel like they are under attack from all sides. "It's not surprising that parents are incredibly demoralized in America today," she says. "They feel beset by the economy, by government, and by that box sitting in their living room which, after all, is informing the values of their children."

"So the time is right to forge a collaboration between a parent's movement and religion," says Hewlett, who attends a Unitarian church.

She thinks churches can offer two crucial elements to this parenting movement that seeks to improve the conditions of parents throughout the country: spiritual language and involvement in social activism. "[Parents] need a way of enriching the meaning of the task at hand because it's so very hard to be a good parent in this market-driven society," she says of this task that, "to do well," costs parents an average of seventeen hours per week and \$250,000 by the time a child reaches age eighteen. Churches understand "the joy and significance of developing a human soul"; parents need this encouragement and the parenting movement needs this "spiritual heft." Churches can also help profoundly by motivating their many members to social activism on behalf of parents—such as, for example, getting behind the "ultimate nonpartisan struggle" of ensuring paid parental leave for all parents.

Why would churches want a parent's movement? "It enables religious communities to come through with what they all...promise"—to love and care for children and their parents, says Hewlett. Families in the pews desperately need this support and encouragement, and this issue is "enormously relevant" to them. The second reason, like



A Parent's Bill of Rights

Mothers and fathers are entitled to:

- Time for their children
- Paid parenting leave, flexible work schedules, part-time career ladders
- Economic security
- Social security benefits to finance parenthood, a living wage, the elimination of sales taxes on children's necessities
- Honor and dignity
- A place and space for moms and dads

—from Sylvia Ann Hewlett's presentation. To learn more go to www.parentsunite.org.

the first, is that supporting parents, both in and outside the church, is a needed ministry, especially by “those less privileged in the surrounding community.”

“Hewlett turned my thoughts around,” said Mary Anne Fowlkes, professor of childhood education at Union Theological Seminary and Presbyterian School of Christian Education in Richmond, Virginia, who had traveled from Virginia for the conference. “She was very provocative. I sat there kind of numb. I teach children’s ministry, and I try to provide separate opportunities for parents and children. But maybe we need to be working with churches to bring children and parents together.”

The conference’s second day began with worship led by Freda Gardner, moderator of the Presbyterian Church (USA)’s 211th General Assembly and professor emerita at Princeton Seminary. Wearing a Year of the Child stole, Gardner led about twenty-five attendees in a confession of sin that included: “We confess that in our rush for results and answers, we forget to listen to the children, the young people, and the parents struggling in poverty and violent communities.”

Her sermon, “Come As a Child,” wove together Christ’s calling children to himself, adults’ responsibility for children, and the message that adults, too, are called to approach Christ as children. She spoke of the grace and clarity that children, with an insightful word or an unexpected act, bring to the world—as when a young child looked at a woman crouching and laying her hand on the head of a dirty, disheveled man who had fallen on the sidewalk and said, “That’s Jesus, right?” She also told of how children struggle, reciting a litany of heartrending statistics—every twenty-five seconds a baby is born in America to an unwed mother, every three minutes a child is arrested for drug abuse, every four hours a child or young person under the age of twenty commits suicide. “Dare we come as those children come [to Jesus]?” she asked. “As they are...wise, wistful, damaged, anxious, ashamed? Unless you come as one of these....”

After the sermon a bowl of crayons, pieces of chalk, pencils, Band-Aids, pennies, and pens was passed around. Each person took one and then held up the appropriate item when a certain prayer was said: while a prayer was said for teachers, those holding chalk raised their pieces; Band-Aids were lifted

A prayer spoken while some conference participants held crayons in the air:

And so we pray this day for the childcare providers and parents who provide safe, warm, stimulating environments to spark a love of learning and fuel the curiosity of our youngest children as they scribble with crayons, pet the hamster, and try to taste Play-doh. We pray especially for those providers who are underpaid and undervalued, for those parents who can’t find quality, affordable care for their children while they work, and for the children whose potential is squelched in poor care. Lord, in your mercy, hear our prayer.

—from *Wonderfully Made*, 1999
Children’s Defense Fund, Children’s Sabbath Resource

photo: Beth Godfrey



Sylvia Ann Hewlett signing books after her keynote address.

ed when sick children (and parents worrying because of no healthcare) were prayed for.

Worship was followed by morning and afternoon workshops: “Children in Worship,” “The Spiritual Life of Children and Families,” “Welcoming the Grieving Child,” “Working with Preschool Children,” and “Preteens: Who Are They and How Do We Minister to Them?”

Brad Wigger, associate professor of Christian education at Louisville Presbyterian Theological Seminary, led “The Spiritual Life of Children and Families.” He explained: “People think of spirituality as peace, calm, serenity. Now enter children. Once you have a baby, it’s a mess. Order is disrupted.”

So what happens when the spiritual ideal of the desert fathers and mothers caught up

in the raptures of uninterrupted meditation gets lost under the pile of diapers, empty baby food jars, and Tonka trucks?

Closing his workshop that included stories, discussion, and a video by Robert Coles, Wigger suggested that the answer may come from new practices as well as from a new understanding of the spiritual ideal. “What elements are in a church bulletin?” he asked. Then he suggested that those same elements—of gathering, praise, confession and forgiveness, fellowship, prayer, Scripture, music, etc.—can be part of family life.

This doesn’t necessarily mean adding more tasks for parents to do. It may just mean families need to “think more symbolically about home life” to understand how God is at work in the chaos. Wigger’s invitation was “to reimagine our everyday lives liturgically.” For example, the benediction occurs when parents says “God bless you” as their child falls asleep. Or a “good morning” song can serve as a call to worship. Prayer and Scripture reading can happen at the end of a family dinner.

The spiritual life is worth talking about at home, he said in closing, even though “most parents are more scared to talk about God than about sex.”

Carol Wehrheim, PTS visiting lecturer in Christian education, member and sixth-grade teacher at Nassau Presbyterian Church, and the Association of Presbyterian Church Educator’s Educator of the Year for 2001, taught the workshop on preteens, a group needing instruction in both issues.

Her workshop was a lively exchange among twelve people “who were curious and questioning about who these middle schoolers are.” Clearly there is much anxiety about the preteen years—on the part of kids, parents, and those who work with kids. But Wehrheim’s research has made her hopeful: “There are three important groups in the lives of preteens: peers, parents, and other adult friends. The church has the wonderful opportunity to provide number three!”

During these crucial years, says Wehrheim (citing author Laura Sessions Stepp), preteens have three key questions: First, am I competent? Second, am I loved and am I loving? Third, am I normal? “How they answer these questions at this time,” she says, “echoes throughout their lives.”

The importance of childhood and parenthood echoed throughout the conference. ■

Class notes

Key to Abbreviations:

Upper-case letters designate degrees earned at PTS:

M.Div.	B	D.Min.	P
M.R.E.	E	Th.D.	D
M.A.	E	Ph.D.	D
Th.M.	M		

Special undergraduate student U

Special graduate student G

When an alumnus/a did not receive a degree, a lower-case letter corresponding to those above designates the course of study.

1929 Barnerd M. Luben (b) wrote *Episodes*, a serious and humorous account of his long and active service in the church around the world. Included in the book are several tales from his time at Princeton. *Episodes* is available for \$12 from The Archivist of the Reformed Church, 21 Seminary Place, New Brunswick, NJ 08901. Luben also asks, "Are there any other survivors of 1929? I have so much for which to repent the Lord is giving me extra time!"

1936 John Marvin (B) is retired and lives in a nursing home in Silver Spring, Maryland.

1939 William MacCalmont (B) writes from Warwick, New York, "I will always appreciate and remember the several years I studied at the Seminary and the opportunities I have had to serve the church and the Seminary. The Lord has been good to me!"

Kemper Y. Taylor (B) mourns the passing of his wife, Gladys, who died on July 15, 2000, at age eighty-five. The Taylors were married for sixty years.

1943 John R. Bodo (M, '52D)'s latest book, *Who They Really Were: Preaching on Biblical Personalities*, is available from CSS Publishing Company in Lima, Ohio.

Donald R. Fletcher (B) is enjoying excellent health since undergoing cancer surgery

Alumni/ae Update

Encountering God has a way of turning our plans for our lives upside down so that we end up doing things that were never on our agendas. I never planned to go to Princeton Theological Seminary, I never planned to become an ordained minister, and I never really planned to be a single parent. But all of them have come as calls from God.

When I was first asked two years ago to serve on the Alumni/ae Association Executive Council (AAEC), I was hesitant—not about my desire to serve Princeton Seminary, nor about my ability to contribute something of value, nor about what I would gain in the experience. My only hesitancy was how I would manage care for my twelve-year-old son, Kel, during my trips to Princeton for council meetings three times each year.

There are an amazing number of us Princeton alums who are single parents in ministry, including others on the AAEC. Some are single parents due to death or divorce, and some, like me, are single parents through adoption. When I brought my six-month-old son home from Honduras twelve years ago, I had been in pastoral ministry long enough to know that answering a call to pastor and to parent as a single person would necessitate some creative scheduling. Balancing evening meetings and pastoral emergencies with a child and no other parent at home takes ingenuity. It has been challenging at times, but I have not regretted it. My son has been a great gift from God in my life.

Being a single parent has not only blessed my life personally, but also professionally. Parenting has given me a window on pastoring I never would have had otherwise. I have a greater understanding of some of the issues my parishioners face because of

what goes on in my own household, and I find they trust me more with what is going on in their lives. Being a single parent has also taught me that I need to receive from others as well as to give in ministry. I said "yes" to the call to serve on the alumni/ae council because a friend in my church also heard a call from God—to care for my son each time I travel to Princeton.

I am so grateful for each of God's unexpected calls in my life—to Princeton, to ordained ministry, and especially to this incredible call to parent a son.



The Reverend Deena Candler, pictured with her son, Kel, is pastor of caregiving and adult ministries at West Hills Presbyterian Church in Omaha, Nebraska. She graduated from Princeton Seminary in the Class of 1981 and represents Region 10 (North and South Dakota, Idaho, Kansas, Montana, Nebraska, Oklahoma, Texas, Colorado, Wyoming, and New Mexico) on the AAEC.

in 1999. He is now taking advantage of the chance to write.

1945 John David Burton (B, '51M) is interim pastor of the First Presbyterian Church in Nashville, Tennessee, his eleventh interim position since 1984. He continues research—initiated as a visiting scholar at PTS during the spring 2000 semester—on surviving/thriving in parish ministry and on a denominational evaluation of interim ministry.

1947 Jiri Carda (B) and his wife, Manka, work with the Evangelical Church of

the Czech Brethren in the Czech Republic. They recently spent one month in Locarno, Switzerland, at the International Ecumenical Center, where they enjoyed many discussions with people from churches across Europe. Carda preaches in the town of Rana, where there is no pastor.

Leroy Dillener (B) transferred from Upper Ohio Valley Presbytery to Genesee Valley Presbytery, where he is active as pulpit supply.

1949 William R. Stackhouse (B) is thankful that he and his wife, Joan, recent-

Class notes

ly celebrated their fiftieth wedding anniversary, with all three of their children, their children's spouses, and ten grandchildren present.

1952 Donald R. Kocher (B) recently served as guest preacher for the 125th anniversary celebration of Huguenot Memorial Church in Pelham Manor, New York, a church he served as pastor from 1975 to 1982. Since his retirement from the pastorate in 1991, Kocher has been involved with the First Presbyterian Church in Philadelphia. He is currently a parish associate in that congregation. In 1998, his interest in the history of that church prompted him to write a tercentenary history of the congregation, *The Mother of Us All*. Kocher now lives in a retirement community for Presbyterian ministers and missionaries in Swarthmore, Pennsylvania.

1953 Ormond L. Hampton (B) and his wife, Nan, are enjoying their retirement "in a wonderful retirement community in the beautiful town of Lititz, Pennsylvania, which was founded by the Moravians."

1954 Virgil L. Jones (B) is working on his memoirs after having served as the university minister for the United Campus Christian Ministry at Wayne State University in Detroit, Michigan, for twenty years.

David V. Yeaworth (B) recently completed an interim pastorate at Princeton Presbyterian Church in Springfield, Pennsylvania. The church's name was suggested by PTS professor Samuel Miller's wife in the 1800s, when the church was established in Philadelphia.

1956 Betty Kurtz Hamilton (e) enjoyed a "wonderful" trip to Greece, where she followed the journeys of the Apostle Paul with classmates Al ('55B, '78P) and Wylene ('56e) Davies.

C. Frederick Horbach (B) accepted the invitation of United States House of Representatives chaplain Daniel P. Coughlin and Congressman Frank A. LoBiondo to serve as guest chaplain on June 22, 2000, in the House of Representatives. He says, "To pray on the floor of the House of Representatives in Washington, D.C., where the course of our nation's history has been shaped and formed, is an extremely exciting and deeply humbling experience that defies comparison." Though retired, Horbach continues to serve as temporary pastor of Memorial Presbyterian Church in Vineland, New Jersey. ▼



C. Frederick Horbach (right) with U.S. Congressman Frank A. LoBiondo.

Horbach's Prayer:

"Eternal God, by whom alone we all exist, through whom alone we are all sustained, in whom alone we all must seek direction and find purpose; We confess that we are a nation in progress ever seeking to fulfill a divine mandate to establish liberty and justice for all the people. As such, we need your guiding hand along the way of our pilgrimage. Look with favor, we pray, upon this our nation and grant your blessing for the journey. Equip, O Lord, the President of the United States, members of Congress, and all others in authority with uncommon wisdom, unwavering courage, and unfailing dedication to seek, to know, and to do your will. Through Jesus Christ our Lord. Amen."

Robert V. Hotchkiss (b) retired as stated clerk of the Synod of the Trinity

(Pennsylvania, West Virginia, and the Upper Ohio Valley) at the end of 2000.

Thalia (Pagler) (E) and **Charles ('58B) Munion** write from Litchfield, New Hampshire, "PTS has been one of the great high points in our lives. We benefited greatly by our education at PTS. We have many fond memories that we cherish. Greetings to PTS personnel and to all our classmates."

1957 Robert Barnes (B) is a member of the Presbyterian Disaster Assistance Team. He recently received a special service award from the Emergency Response Program of Church World Service, the relief arm of the National Council of Churches.

Robert W. MacGregor (B) is serving the people of Lebanon as a country director for the International Executive Service Corps, which brings American experts to Lebanon as volunteers to help create jobs. He is also president of the Indevco Foundation in Beirut. Their major project this year is constructing a new building to house a center for civic responsibility and leadership at the Lebanese American University. MacGregor's email address is rwmacg@dm.net.lb.

Lloyd Swenson (B) and his wife, June, recently moved into their new home in Palm Desert, California. They are enjoying many activities, including golf and bicycling.

1959 Len Bjorkman (B, '60M) was aboard a January flight to Baghdad that defied the United Nations economic sanctions on Iraq. The plane carried more than \$150,000 in humanitarian aid, as well as Jordanian doctors and nurses and U.S. advocacy groups. Bjorkman, who is part of an advocacy group committed to lifting the sanctions, told the Presbyterian News Service, "We see ourselves as going to Iraq

as an act of apology and repentance for the role our government has played in maintaining the sanctions and, also, the suffering. We're trying to say to them, 'We're really sorry.' And when we come back, we'll do more to end the sanctions."

Arnold Leverenz (B) lives in Duarte, California, with his wife, where he conducts a chorus and she teaches art classes.

1960 Douglas D. Hall (B) is serving as interim pastor of the First Presbyterian Church in Savanna, Illinois.

1961 George Hollingshead (B, '72M) retired on January 31 from Bryn Mawr Presbyterian Church in Bryn Mawr, Pennsylvania, where he had served as associate pastor since 1978. One of his major projects was the establishment of the Interfaith Hospitality Network of the Main Line, an interchurch ecumenical program for helping local homeless families. George and his wife, Roberta, recently returned from a vacation trip to Hawaii.

1962 In Cambridge, England, **Jerome W. Berryman II (B, '96P)** led two workshops in January on godly play, a Montessori-based approach to spiritual development for children that involves storytelling and props while children sit in a circle. The workshops were presented by the Centre for Jewish Education in London and the Faculty of Divinity of Cambridge University. More information about this approach is available at www.godlyplay.com.

1963 Thomas M. Johnston (M) retired on January 1 after twelve years as synod executive of the Synod of the Trinity, which serves West Virginia, Pennsylvania, and the Upper Ohio Valley.

1964 Francis L. Strock (B) is retired, lives in Belmar, New Jersey, and serves three healthcare facilities as chaplain.

1965 Genevieve Metz Dox (E) pastors the First Congregational Church of Norwood, United Church of Christ, in Norwood, New York. Her email address is gendox@aol.com.

Are you surfing the web?

You can now submit your class note on the web! Keep us informed by visiting our alumni/ae web site at:

<http://www.ptsem.edu/bond/submitnotes.htm>

Marvin D. Hoff (M) serves as the executive director of the Foundation for Theological Education in South East Asia. He works with more than ninety seminaries, including eighteen newly opened seminaries in China. With the Chinese seminaries, he is leading a project to computerize all of them, and developing a bibliography of theological resources on the Internet for Chinese faculty and students. He recently was one of five members of a team that assessed theological education in Cambodia, Laos, and Vietnam.

Robert E. Larson Jr. (B) is serving his fifth interim pastorate, this one at Tabernacle Presbyterian Church in Indianapolis, Indiana.

1966 David R. Snyder (B) is pastor of Westmont Presbyterian Church in Westmont, Pennsylvania. This year, the congregation of more than 500 members is celebrating its seventy-fifth anniversary with the theme "Let Us Rejoice!"

1967 Elizabeth D. Beck (B) pastors the First Presbyterian Church in Emmett, Idaho. She and her husband, **David L. Beck ('65B, '66M, '73D)**, who is retired, live in Boise, Idaho.

1968 Lowery M. Brantley (b) was appointed district superintendent of the Americus District in the South Georgia Conference of the United Methodist Church. His duties involve supervising sixty-five pastors and eighty-three churches. His email address is americusds@planttel.net.

Barbara Eldred (E, '79B)'s fifteenth year as area minister for the American Baptist Church in the Kansas City, Kansas, area began in January. Her husband, **O. John Eldred ('65M)**, is retired after serving as a pastor, an area minister, and a seminary professor.

1969 Roger Uittenbogaard (B) was elected executive presbyter of Donegal Presbytery in Pennsylvania in January. After twenty-two years of service, he left Trinity Presbyterian Church in Cherry Hill, New Jersey, for this position.

1970 Eugene W. Beutel (M, '75P) and his wife, Dolores, celebrated their fiftieth wedding anniversary on June 24, 2000. They live in Camp Hill, Pennsylvania.

1971 Lynn D. Cairns (B) is still serving Mill Creek Parish, a Methodist church in Rockville, Maryland. He is also a volunteer chaplain in the Civil Air Patrol and flies a small single-engine aircraft.

Thomas Drake (B) has returned to his hometown of Auburn, New York, to serve as pastor of Calvary Presbyterian Church.

John Givens (B) and his wife, Abby, live in Nevada City, California, and are busy restoring an old home built in 1867. They are active in their parish, Trinity Episcopal Church. Givens writes, "Abby has finally retired from medicine after practicing as a pediatric dermatologist. Our daughter, Sarah, is a senior at the University of California at San Diego. I am still working full speed ahead as an investment banker for Menke and Associates, Inc. in San Francisco." His email address is jgivens@gv.net.

1972 George Abdo (B) completed his Ph.D. in religion and social ethics at the University of Southern California in April 2000. He now serves USC as the associate vice president for university advancement.

Randall Paul Luther (b) recently began a pastorate at the Cross United Church of Christ in Berne, Indiana. Luther and his wife, Carol, have four children and four grandchildren.

Class notes

Bill Spencer (B, '75M) is now adjunct associate professor of theology and the arts at Gordon Conwell Theological Seminary. He and his wife, **Aida Spencer ('73B, '75M)**, live in South Hamilton, Massachusetts.

Paul Theophilus (M) is the director of the Alliance Bible Seminary Centre of Canada in Ontario, Canada.

Jack R. Van Ens ('72B, '76M, '84P) recently published *How Jefferson Made the Best of Bad Messes*. The book looks at "the personal, private Jefferson," particularly his religious convictions and how they helped him through personal and political trials. However, Van Ens does not stay only in history with Jefferson. He also examines America's recent political landscape and finds that Jefferson offers guidance for today. To order the book, contact Van Ens through his email address vanensfam@juno.com or on the Internet at www.majestyministries.org. He lives in Arvada, Colorado.

1973 Hugh A. MacKenzie (B, '87M) recently returned from a 270-day tour with the Army Reserves in support of the peace-keeping effort in Kosovo. He has also been appointed a commissioner of the 225th Anniversary of the American Revolutionary War by former New Jersey governor Christie Todd Whitman, a position in which he will work with a committee to organize appropriate commemoration of the war.

Gail Ricciuti (B) is associate professor of homiletics at Colgate Rochester Divinity School/Crozer Theological Seminary in Rochester, New York. She loves to teach preaching and is glad to have more free time after many years as a pastor. Her husband, **Anthony Ricciutti ('71B)**, is in his last year of the graduate program at the Institute for Christian Studies in Toronto. He is writing a thesis on economic justice issues and the biblical narrative in Acts. He has also been caring for his parents, who live in

Toronto, between commuting home to Rochester for part of each week.

George Rolling (B) pastors Watauga Avenue Presbyterian Church in Johnson City, Tennessee.

1974 Stephen D. Glazier (B) has authored *The Encyclopedia of African and African American Religion*, recently published by Routledge, Inc. He lives in Kearney, Nebraska, and is a professor at the University of Nebraska.

Kirby Keller (M) is president of the Evangelical School of Theology and lives with his wife, Carol, in Myerstown, Pennsylvania.

1975 Thomas G. Bandy (B) recently formed the partnership of Easum, Bandy, and Associates for leadership consultation and training among congregations and denominations across North America. During the 1990s, he served as the national officer for congregational mission and evangelism for the United Church of Canada. Bandy also travels extensively as a speaker, trainer, and consultant for postmodern church development and transformation, and he has published several books on the topic with Abingdon Press. He is also the editor of and a regular columnist for the cross-denominational church development magazine *Net Results*.

1976 David C. Huffman (B) is in his twentieth year as pastor of Trinity Presbyterian Church in Raleigh, North Carolina. In his time there, the congregation has grown from 165 to 520 members. He was elected moderator of New Hope Presbytery for 2001.

Robert Martin (M) was recently installed as rector of the All Angels by the Sea Episcopal Church in Longboat Key, Florida.

1977 Jonathan Carlisle (B) was recently called as pastor of The Presbyterian

Church of Coshocton, Ohio. He steps into this church following **Robert Millsbaugh ('55B)**, an interim and a former pastor of the congregation.

William D. Howden (B, '86D), pastor of the Windham Hill United Church of Christ in Windham, Maine, edited *The Pulpit Leads the World: Preaching and Preachers in Nineteenth-Century America*, which appeared as a special double issue of *ATQ: A Journal of Nineteenth-Century American Literature and Culture* (September and December 2000). Two of the nine essays were authored by PTS graduates: Howden wrote "Seeing Social Class in the Sermons of *The New York Times*" and **Beverly Zink-Sawyer ('79B)** wrote "From Preachers to Suffragists: Enlisting the Pulpit in the Early Movement for Woman's Rights." Zink-Sawyer is associate professor of preaching and worship at Union Theological Seminary and Presbyterian School of Christian Education in Richmond, Virginia.

David Thorp (B) directed a retreat sponsored by the Catholic Charismatic Renewal of the Scranton Diocese last fall. He currently serves as evangelization director at St. Patrick's Parish in Natick, Massachusetts, and writes daily reflections for *Share the World* magazine.

1979 Gary Dorrien (M, E) gave the inaugural lecture of his tenure as the first Ann V. and Donald R. Parfet Distinguished Professor at Kalamazoo College in Kalamazoo, Michigan, in February. His lecture was titled "Hegelian Spirit and Holy Spirit: Theology, Myth, and Divine Transcendence." He is currently working on a three-volume history of American theological liberalism. ▼



Class notes



funny you should remember

If you have humorous anecdotes or photographs relating something funny from your days at Princeton Seminary, send them to us at Funny You Should Remember, c/o *inSpire*, P.O. Box 821, Princeton, NJ 08542-0803 or by email to inspire@ptsem.edu. Of course, the editors reserve the right to decide what is appropriate for this column.

Singing in Miller

Fred E. Christian ('34B) shares a memory of Miller Chapel when it faced Mercer Street, before it was moved in 1933.

"When I first saw Miller Chapel in the fall of 1931 it faced on Mercer Street. Entrance into the main sanctuary then gave one quite a different picture from entering the chapel today. At the front was a small riser about six inches high that reached from one side of the chapel to the other. At the left were the organ and a small area for a choir. Behind this riser there was a second, much shorter riser, on which stood the central pulpit with appropriate pulpit seating behind it.

"It is in this setting that a memorable experience comes to my mind: the joy of singing in a quartet that included (at various times) names well-known in our church's life in later years: Ray Lindquist, Sam Colman, John Gallaway, Bob Longacre, and others. We were paid the handsome sum of \$10 per week, a most welcome boost to at least this student's marginal resources. We were trained by a Mr. Rudy, choirmaster of the Episcopal church across the way. On occasion we were privileged to sing with his male choir for a special service. Our primary responsibility, however, was to sing each Sunday for the service held in Miller Chapel. The preacher was usually one of the older professors who did not serve somewhere else in a church in the area. Frequently, the preacher had few terminal facilities and would droll on for fifty minutes. This was a challenge in itself when one sat facing the congregation from the tiny choir area, especially if one had had a short night's sleep. As the year progressed, attendance began to wane since the Princeton University chapel had recently opened, with a good incumbent as chaplain who was crafting an attractive service each week by inviting notable preachers of the time such as the late Harry Emerson Fosdick. Who could forego such an opportunity to have this added lesson in homiletics?"

Early Organ Donor

Gordon M. Loos of Haverford, Pennsylvania, shares some organ memories.

"Growing up in Princeton, I have some early memories of the organ when it was located in the basement of Miller Chapel from 1933 to 1964. The instrument was originally located in the home of Mrs. Ethel Taylor, who was a benefactor of both the Westminster Choir College and the Seminary. As I heard the story, in donating the organ Mrs. Taylor stipulated that it was to be installed in Miller Chapel in just the same way it had stood in her home (what town/city I do not know). It was a fairly large instrument, occupying perhaps half of the chapel basement. I believe it was built by a Pennsylvania firm named Gottfried, and I think it was Mr. Gottfried himself who supervised the installation in Princeton. I recall meeting this bearded old gentleman at the time (I was about seven and quite fascinated by pipe organs).

"I was familiar with the instrument when I was permitted to practice in the chapel as a high school organ student. The console was not in any way conventional. The four manuals each had a row of small concave stop tabs, each about 3/4 inches square, at the far edge of the keys, just under the edge of the manual above. They were hinged and could be flipped down to activate the corresponding stop. There were additional tabs marked with dots or circles in various configurations, serving to activate groups of stops—a primitive combination action. The pedal board was non-radiating, all pedals being parallel.

"The organ had no direct access for speaking into the chapel. The sound was channeled from the basement up through a semicircular sound duct with a quarter dome, located behind the communion table. There were a few grilles in the chancel floor, looking like hot-air registers, which perhaps slightly augmented the sound allowed to escape from below. To hear the instrument was something like listening through the wrong end of a telescope! What a tribute to the stick-to-it-iveness of the long-suffering David Hugh Jones, Seminary organist and choir director during those decades."

Silas Pinto (M), who serves as pastor of the Brazilian Presbyterian Church in Orlando, Florida, has joined the Office of Immigrant Group Ministries in the Evangelism and Church Development Program Area of the National Ministries Division (PCUSA) as field staff. He has developed and pastored new churches in Chicago and Brazil, his native land.

Kenneth C. Schlueter (M) retired from his position as chaplain/pastoral care director at Northland Lutheran Retirement Community in May 2000. He now serves as associate staff pastor of Grace Lutheran Church in Green Bay, Wisconsin.

1980 Kathleen Bostrom (E, '83B) received her Doctor of Ministry in preaching from McCormick Seminary in June 2000. Two of her books, *What Is God*

Like? and *Who Is Jesus?*, have now been translated into ten languages. She has new children's books coming out with Geneva Press, Tyndale House, and Zondervan. She and her husband, **Greg Bostrom ('83B)**, copastor Wildwood Presbyterian Church in Wildwood, Illinois.

Mary Crist Brown (B) earned a Th.D. in pastoral counseling and works as a part-time pastoral counselor in Atlanta, Georgia. She is

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also supervisor-in-training in clinical pastoral education at the Emory Center for Pastoral Services. Her book *Free to Believe: Liberating Images of God for Women* was published in 2000 by Pilgrim Press. Her email address is marycristb@aol.com.

Donald Lincoln (B) was installed as pastor of Westminster Presbyterian Church in West Chester, Pennsylvania, in October 2000. His email address is dlincoln@westminsterpc.org.

1981 Hugh J. Matlack (B, '84M)

is in his fifth year as pastor of the First Presbyterian Church in Stanhope, New Jersey. He teaches an introductory philosophy class at the County College of Morris and serves on the Bloomfield College Chaplaincy Board. For three years, Matlack has been part of the Network of Biblical Storytellers (NOBS), an organization that encourages the memorized retelling of Scripture. He has, for example, memorized the Sermon on the Mount and recounted it. He enjoys bringing Scripture to life for churches and other audiences.

1982 Brad Binau (M, '87D)

was the featured lecturer at North Salem Lutheran Church's 150th anniversary celebration. The church is in Upper Sandusky, Ohio. Binau recently went on sabbatical from his duties as associate professor of pastoral theology at Trinity Lutheran Seminary in Columbus, Ohio, and visited Lutherans and lectured in Estonia and in St. Petersburg, Russia. He and his wife, the Reverend **Ann Palmerton ('86B)**, have two children.

Matthew Blanzzy ('82B) is a software engineer for AEgis Technologies Group working with web-based course development. He and his wife, Darlene, and their three children, Kirsten, Devin, and Aubrey, live in Oviedo, Florida. His email address is mattblanzzy@cs.com.

Michael J. Gorman (B, '89D) is dean and professor of New Testament at the

Ecumenical Institute of Theology in Baltimore, Maryland.

Karen Haak (B) is the interim copastor of the Church of the Covenant, a federated UCC/PCUSA congregation one block from the Boston Common in Boston, Massachusetts. Last year she was certified as an interim ministry specialist; she is also on the faculty for interim education for the Presbyterian Church (USA). Her email address is coctkh@hotmail.com.

Robert W. Hermanson (B) wrote *Berechiah: Under the Shadow of the Almighty*, a novel he describes as "fiction built within historical and prophetic information found within the Old Testament." His story, published by Dorrance Publishing, focuses on the fictional Zadikite clan and its relationship with the biblically documented Rechabite clan.

Joyce Rife (B) will give the keynote address at the Association of Smaller Congregations' annual conference this spring. Her address, "Gifts We Bring," will emphasize the value of smaller congregations.

1983 Thomas Beagan (B) moved from Detroit to Pittsburgh to serve as executive director of LOGOS System Associates. LOGOS trains, resources, and supports adults in the development of a congregational system of ministry that builds Christian relationships, nurtures youth and children into a committed faith relationship with Christ, and prepares them for a life of discipleship. Beagan writes, "This ministry truly makes a difference in the lives of youth and children; I haven't seen anything else like it." His email address is tmblogos@email.msn.com.

Lynn Bujnak (B) began in September 2000 as the coordinator of ministerial formation with the Parish Life and Leadership Team of the United Church of Christ, headquartered in Cleveland, Ohio. Her responsibilities include developing programs to iden-

tify, equip, and support those called to ordained ministry in the United Church of Christ. She recently earned her D.Min. from Bangor Theological Seminary. Her email address is bujnakl@ucc.org.

Henry (M) and **Alice Helen Dueck (E)**, although officially retired, are involved in the production of Spanish Christian education materials and also conduct workshops for writers.

Marvin McMickle (P) was the featured speaker at a massive Voter Education Rally on November 4, 2000, sponsored by the Columbus Get-Out-The-Vote Coalition in Columbus, Ohio. He also delivered the keynote address at the Tuscarawas County Martin Luther King Jr. Day celebration in January. McMickle is pastor of Antioch Baptist Church in Cleveland, Ohio.

1984 Bryan Catlett-Sirchio (B) is ordained in the United Church of Christ and has been working in full-time music ministry since 1987. His concerts feature his playing guitar and piano and his singing, as well as audience participation.

M. Lorraine Dill (B) is serving as interim associate pastor of Trinity Presbyterian Church in Venice, Florida.

Terry Johnson (B, '86M), pastor of the First Presbyterian Church of Wheeling, West Virginia, led two workshops at the thirtieth annual School of Religion sponsored by the Wheeling Council of Churches last fall. Johnson presented the "ABCs of Preaching and Reading" and "Roots of the Reformation." The School of Religion is a four-week, interfaith program.

Joanne Miller (B), codirector of Grace Counseling Center in Mendham, New Jersey, co-led a seminar for the community in February titled "Finding Time for the Family." The workshop explored ways of creating quality time and learning how to identify and deal with obstacles to togetherness.

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She is a member associate of the American Association of Pastoral Counselors.

1985 Victoria C. Brown (E) completed her M.Div. at San Francisco Theological Seminary in 1999 and was ordained to the ministry of Word and Sacrament in the PCUSA in March 2000. Vicky and her husband, **Dwayne Brown (B)**, were installed as designated copastors of the First Presbyterian Church of Roseburg, Oregon, in June 2000. Their email address is dwanviky@cdsnet.net.

Lois Wolff (B) is serving as interim pastor of the First Presbyterian Church in Hudson Falls, New York.

1986 James Kim Crutchfield (B) is a missionary serving at Union Theological Seminary in Dasmariñas, Cavite, Philippines, with the United Methodist General Board of Global Missions.

Justice Kwamina Ayemin Dadson (M) was appointed the first bishop of the Cape Coast Diocese of the Methodist Church in Ghana when the church adopted episcopal leadership in January 2000.

1987 William DeLong (B) writes, "All is well as I continue to supervise students as a CPE supervisor at BroMenn Healthcare in Bloomington, Illinois. However, I recently accepted the position as editor of *Chaplaincy Today*, the journal of the Association of Professional Chaplains. I am impressed with the kind of ministry that continues outside of the church walls in the form of chaplaincy throughout the world. This journal helps professional chaplains stay in tune with the latest in research, theology, and the behavioral sciences." His email address is huhn_delong@msn.com.

Patricia Lynn Reilly (B) has founded WomanChurch, a ministry that advocates feminine imagery of God, and Open Window Creations, which offers workshops and lectures for women on spirituality, creativity, and self-esteem. She calls her message



Bruce Metzger ('38B, '39M), Collord Professor of New Testament Emeritus at PTS, received the Bible Translation and Utilization Award "in grateful recognition and appreciation for his faithful and visionary leadership in the field of biblical translation" at the November 2000 meeting of the General Assembly of the National Council of the Churches of Christ (NCCC) in the USA. For fifteen years he had served as convener of the NCCC Standard Bible Translation Committee that produced the New Revised Standard Version of the Bible, the first ecumenical edition of the Scriptures accepted by Protestant, Roman Catholic, and Eastern Orthodox churches.

Frank W. Penick ('49B, '50M) was the recipient of the first Frank W. Penick Philanthropy Day Founder's Award, which was established in his honor by the Louisville National Society of Fund-Raising Executives and FREML.

Carnegie Samuel Calian ('58B) was awarded *Doctorem Honoris Causa* by the University of Sibiu, Romania, in October 2000. Calian is the president of Pittsburgh Theological Seminary.

John M. Mulder ('70B), president and professor of historical theology at Louisville Presbyterian Theological Seminary, earned the Metroversity Award for Instructional Development for his course "Faith and Money," cotaught with Dean Dianne Reistroffer. Competition for these awards is open to any full-time faculty member of a Metroversity institution and is judged by a panel of college professors from across the country. Mulder and Reistroffer were the recipients of the highest recognition among four awards.



Paul B. Watt ('72B), professor of Asian studies at DePauw University in Greencastle, Indiana, has been appointed as University Professor for 2001-2005. The award recognizes Watt's sustained excellence in teaching, service, and scholarly and creative growth and accomplishment. He will receive a significant salary supplement and time and discretionary funds to pursue academically related projects over the term of the award. His scholarly work has been as an intellectual and cultural historian of religious movements in Japan.

Elisa C. Diller ('87B, '96D) has been selected by the Corporation for National Service as one of twelve National Service Fellowship recipients for 2000-2001. Diller's project will examine the use of capital among Delaware's AmeriCorps and VISTA members and will discuss civic responsibility. Diller has served as the director of the First State Mentor Corps AmeriCorps program at the University of Delaware.

Denise Rogers ('92B) is a recipient of the "Woman of Courage Award" from the Montana Women's Lobby Fund. She also won the "American Hero" award from the National Arthritis Association for her work to combat racism in Montana. Rogers is pastor and founder of St. Paul Community Church in Bozeman, Montana. The church is currently non-denominational but will become an African Methodist Episcopal church at the denomination's 2001 annual conference. She is also the executive director of the Montana Hate Free Zone, an international human rights organization that uses the creative arts to promote peace regionally and globally. Her email address is unity1@mcn.net.

"an invitation to women to come home to themselves and to the richness of who they are, to grow in knowledge and love of themselves, to vow faithfulness to their own lives and capacities, and to remain loyal to themselves regardless." Reilly lives and works in Oakland, California. Her services at

WomanChurch aim to broaden images of the divine to include the feminine.

1988 John Hilley (B, '90m) is executive director of a social entrepreneurial nonprofit called Community IMPACT!, which seeks to strengthen neighborhoods by

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Weddings

Betty Burris and Henry E. Moore ('63M), May 26, 2000
 Elsie McKee ('82D) and John A. McGlaughlin, January 1, 2001
 Holly Atkinson and Galen Guengerich ('85B), November 18, 2000
 Jacqueline Lewis ('92B) and Anthony Tillman, September 2, 2000
 Kristi Hansen and John Caterson ('93B), December 10, 2000
 Tamara "Tami" Seidel ('95B, '96M) and Charles "Chip" Low ('96B), June 7, 1997
 Michelle Dobbs and Brian Frederick ('96B), May 28, 2000
 Alison L. Siener and Thomas A. Brown ('99B, E), November 18, 2000
 Shelly Satran ('00B) and Kent Annan ('99B), December 30, 2000

Births

Luke Isaac to Sue Campbell and John Kiloran Lawson ('83B), November 6, 2000
 Christiana Joy and Caroline Grace to Lorraine Dill ('84B) and Donald Perry, December 17, 1999
 Isaac Daniel to Cecilia and David ('88B) Huegel, May 6, 2000
 Mackenzie Jane to Amy and Rob ('98B) Hammock, July 5, 2000
 Calvin Emil to Elisabeth ('99B) and Darren ('99B) Kennedy, May 20, 2000
 Anna Noel to Lori ('00B) and Bryan ('98B) Bass-Riley, December 23, 2000
 Bailey Jane to Melinda Oswald Hoyt ('00B) and Matt Hoyt ('00B), October 18, 1999

educating youth, starting businesses, and teaching financial literacy. His wife, **Janet Hilley (B)**, works for Scholastic Book Fairs. They reside in Nashville, Tennessee.

1989 James R. Haner (P) lives in Tulsa, Oklahoma, and serves as pastor of Grace Lutheran Church.

Michael O. Thomas (B) is now serving as pastor of Payne Memorial AME Church in Baltimore, Maryland.

1990 Kirk A. Bingaman (B) recently completed the requirements for a Ph.D. in psychology and religion from the Graduate Theological Union at the University of California, Berkeley. Bingaman is in clinical practice at San Francisco Theological Seminary, where he also teaches in the psychology and pastoral counseling department.

1991 Nancy Jo Clendenin

Dederer (B) writes, "I have become pastor of the First Presbyterian Church in Homewood, Illinois. I'm excited about this

change after nine and a half years as associate pastor at Manassas Presbyterian Church in Manassas, Virginia."

Ernest Flores (B) has been serving as pastor of the Second Baptist Church of Germantown in Philadelphia since 1997. Last year the church was cited as one of five model churches for renewal and growth and for innovative community and youth ministries by the General Board of American Baptist Churches USA. In the past three years, this racially diverse congregation has welcomed ninety new members—a 33% increase in membership. Flores and his wife, Deborah, have two daughters, Armida, 4, and Rachel, 2. His email address is shepherddeast@aol.com.

Anne (B) and **Stanley McAnelly ('92B)** have moved to Westhampton Beach Presbyterian Church in Westhampton Beach, New York.

Calvin D. Redmond (M) received his Ph.D. in New Testament from Southern Baptist Theological Seminary in 1997 and is

presently professor of biblical theology and dean of academic affairs at the International School of Theology located in Manila, Philippines. His email address is redmond@i-manila.com.ph.

Beth M. (Emerich) Sheppard (B)

earned her Ph.D. in biblical studies from the University of Sheffield in Sheffield, England. Her dissertation was titled "The Gospel of John: A Roman Legal and Rhetorical Perspective."

1992 Jack Moriarty (M) is pastor of Westminster Presbyterian Church in Roswell, New Mexico. His email address is easteruprising@canada.com.

David Robertson (B, '93M) earned his Ph.D. in philosophy from the University of London in September. Forthcoming from Cornell University Press is his compilation and partial translation of two volumes of a three-volume *Sourcebook in Later Greek Philosophy* for the Ancient Commentators Project of King's College, London. For the spring 2001 term, he is teaching Latin at Fordham University in New York City.

John Shuck (B) writes, "I have accepted a call to the First Presbyterian Church of Billings, Montana, after eight and a half wonderful years as pastor of the First Presbyterian Church of Lowville, New York. Even as it is hard to leave the great friends we have made in upstate New York, it is good to be back home in Montana. Bev and I were married at the First Presbyterian of Billings in 1983!" His email address is shucks9@home.com.

1993 Robert D. Higgs (B) pastors the First Presbyterian Church of California in California, Pennsylvania. He has previously been a pastor in Zambia, Africa, and most recently was an interim pastor in Pittsburgh, Pennsylvania.

Gary Sallquist (B) is now the director of strategic development for the National Coalition for the Protection of Children and

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Families, an organization that works to protect children and families from pornography and its messages.

Last fall, **Ian Taylor (M)** accepted the invitation to preach at the dedication of new church facilities at St. Andrews Presbyterian Church in Lebanon, Pennsylvania, where he interned during his studies at PTS. Taylor is currently minister of Viewfield Parish Church in Stirling, Scotland.

1994 R. Todd Bouldin (B) graduated from the University of Tennessee College of Law in May 2000, where he served as managing editor of *The Tennessee Law Review* and as chair of the Speaker Series. He passed the Tennessee bar in October 2000 and is now an attorney at the Nashville office of Wyatt, Tarrant, & Combs, concentrating in corporate, healthcare, immigration, and international law. He also teaches an adult Sunday school class at the Woodmont Hills Church of Christ and was recently published in *The Christian Chronicle*. His email address is tbouldin@wyattfirm.com.

Alice Hugh Brown (E) was the presenter of "Scriptural Foundation for Social Ministry" and "Catholic Social Teaching," two sessions of a social ministry training course offered through the Catholic Charities Partnership Program in Old Bridge, New Jersey. She is associate director for adolescent and adult catechesis for the Archdiocese of Newark.

Kathryn Pettersen (B) stays at home with her one-year-old daughter, Emily. Her husband, Mike, is a pediatric cardiologist. The family lives in Detroit, Michigan.

Melissa Anne (May) Rogers (B) enjoys her pursuit of a Ph.D. in marital therapy from Michigan State University. She is also interning as a grief counselor with the Hospice of Lansing.

1995 Geri Lyon (B) has been called as the first woman pastor of the First Presbyterian Church of Buffalo, which she

considers "the mother of a lot of the Protestant churches here in Western New York." This 250-member church is the oldest in the city, and Lyon's goal is to enhance the church's outreach to its diverse community. Currently, the congregation hosts an after-school arts program for neighborhood children and works in collaboration with other area churches to address inner-city problems. Lyon left her position as director of pastoral care at AIDS Family Service in New York City to accept this call. Her email address is revgeri@adelphia.net. ▼



Tamara "Tami" Seidel (B, '96M) served as associate pastor of the First Presbyterian Church in Plymouth, Michigan, from 1996 to 2000. Her email address is tjseidel@worldnet.att.net. Her husband, **Charles "Chip" Low ('96B)**, was ordained to the ministry of Word and Sacrament in the PCUSA in December 2000. He is now serving as designated pastor of the yoked parish that includes the First Presbyterian Churches of Highland and Marlboro, New York. They are expecting their first child in June 2001. His email address is cllowjr@worldnet.att.net.

1996 Brian Frederick (B) finished his M.Th. coursework at St. Vladimir's Orthodox Theological Seminary in May and has a thesis yet to finish. In August 2000 he both took a math and social studies teaching position at a Catholic high school and was ordained to the diaconate in the Orthodox Church in America (Eastern Orthodox). In December 2000 he was ordained to the holy priesthood in the Orthodox Church and is now attached to St. Seraphim's Orthodox

Cathedral in Dallas, Texas, as the second priest. His email address is bfrederick@bdhs.org.

Matthew W. Hilgaertner (B) accepted a call as associate pastor for congregational life at Lake Grove Presbyterian Church in Lake Oswego, Oregon. His email address is matt@lgprs.org. He is glad to be in "the beautiful Pacific Northwest."

David Xolile Simon (U) is pastor of a Dutch Reformed congregation in South Africa. His email address is dxsimon@telkomsa.net.

Christian Zebley (B) and his wife, Kay, are serving with the Worldwide Ministries Division of the Presbyterian Church (USA) in Kamakura, Japan. They are involved with youth and are excited about the ability that language school has given them to communicate in Japanese, saying, "We praise God that preaching in Japanese allows us to speak freely from the heart... Our joy comes from the discovery that we do not need to be 'youth ministry gurus.' Rather, we can minister to Japanese youth simply by encouraging their faith and helping them to identify their unique gifts."

1997 Douglas Campbell (B), who served as the Scottish Bible Society's field development officer for more than a year, has been named its executive director. His wife, **Emily Campbell ('96B)**, is a Presbyterian minister in Milngavie, near Glasgow.

Nancy A. Conklin (B) is now pastor of Hillsborough Presbyterian Church in Hillsborough, New Jersey.

Matthew Young (B) writes, "I'm having an amazing time here in Seattle doing college ministry at Seattle Central Community College! God bless PTS!"

1998 Jerald Frey (B) is cofounder, president, and CEO of Frey Mechanical Group, Inc., one of the fastest-growing mechanical contractors in south central

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Pennsylvania. The company has been recognized for its safety, training, employee relations, craftsmanship, community involvement, and quality work. Frey remains active in the Presbyterian Church.

John Kiser (B), chaplain in the United States Army in Europe, writes to ask for prayers. His infantry battalion unit is deployed in the Balkans for six months with the mission to ensure peace and security between Serb and Albanian cities and villages along the boundary between Serbia and Kosovo. He counsels many soldiers and conducts several worship services each week on the base camp and at the outposts in his sector. He was recently selected for a dual CPE/Doctor of Ministry program through Brooke Army Medical Center and Oblate School of Theology in San Antonio, Texas, which will be the first year of this Army program. His email address is chapkiser@hotmail.com.

Last August, **Lamell McMorris (B)** was chosen as national coordinator of the Redeem the Dream March, the thirty-seventh anniversary celebration of the march on Washington, because he personifies the character traits needed in the civil rights community today, said Martin Luther King III and the Reverend Al Sharpton. McMorris was also the main speaker for a symposium held at the Second Congregational Church (UCC) in Rockford, Illinois, in conjunction with the National Association for the Advancement of Colored People, Rockford Urban Ministries, and several Presbyterian, Evangelical, and United Methodist churches. McMorris has recently been named the new national executive director of the Southern Christian Leadership Conference. ▼



Steve Mealor (B) serves as pastor of Pine Island Presbyterian Fellowship in Kalamazoo, Michigan, formed four years ago. Mealor said, "I can already see how this Christian fellowship has changed people's lives, and I [could] not wait to be a part of their vision for this community."

1999 Melissa Berkey-Gerard (B) is the program director of the Women's Prison Association in Brooklyn, New York.

Thomas Brown (B) is associate pastor at the Presbyterian Church in Western Springs, Illinois, and comoderator of the Committee on Ministry with Youth of the Presbytery of Chicago.

Jeff Hensley (P) accepted a call to pastor South Venice Baptist Church in Venice, Florida.

Kyle D. Hite (B) serves as associate pastor of the Presbyterian Church in Danville, Kentucky. He is also working toward a Master of Arts degree at Wake Forest University in pastoral care and counseling. His email address is kdhite@cheerful.com.

Darren (B) and **Elisabeth (B) Kennedy** are thankful for their Princeton experience that "continues to aid us in our ministry here in Egypt." They are employed by the Evangelical Theological Seminary in Cairo.

Sylvia LeFort Masi (B)'s poem "3 a.m." was recently published in *Get Well Wishes: Prayers, Poems, and Blessings*, and a short story she wrote about a childhood memory, "The Lamb Box," is included in a collection titled *Treasures of a Woman's Heart*. She is pastor of Conklin United Methodist Church in South River, New Jersey.

Scott Nowack (B) is associate pastor of the Presbyterian Church of Upper Montclair in Upper Montclair, New Jersey. As the church's first associate pastor in more than thirty years, he will work primarily with youth and family ministries.

We're not ignoring you!

The editorial staff of *inSpire* receives many class notes every year and tries to print them all. But because the magazine is published three times a year, it sometimes doesn't include recently submitted class notes. If you don't see your class note here, please be patient. It will appear in a future issue.

Edward Taylor (d) has compiled a comprehensive collection of the sermons and speeches of the Reverend Gardner Taylor, pastor of Concord Baptist Church in Brooklyn, New York, known for his colorful, intellectually stimulating preaching characterized by the "folk tradition." Taylor says his six-volume book series, *The Works of Gardner Taylor*, is "the only exhaustive compilation of sermons by a black pastor, other than Martin Luther King Jr." The series is available from Judson Press.

2000 Idalia S. Craig was ordained to the Sacred Order of Priests at the historic St. Peter's Episcopal Church in Freehold, New Jersey. She serves as curate and assistant to the rector, sharing pastoral care and worship responsibilities and working with Christian education and youth.

Matt (B) and **Melinda Oswald (B) Hoyt** are enjoying their first call as coassociate pastors of youth and mission at St. Peter's By the Sea Presbyterian Church in Rancho Palos Verdes, California. Melinda's email address is melinda@spbts.org.

Elizabeth McLean (B) serves as assistant minister of the First Presbyterian Church in Wooster, Ohio.

We apologize that **Christopher M. Thomforde (P)**'s class note in the winter 2001 issue was wrong. The correct information: Thomforde is now president of St. Olaf College in Northfield, Minnesota, after having served as president of Bethany College in Lindsborg, Kansas, from 1996 until mid-January 2001

outStanding in the field



David Perkins, a happy dad, celebrates a new year with his new children (left to right): Victoria, Oksana, Dmitri, and Sergei.

by Elizabeth Terrill

On Thanksgiving Day 1999, the Reverend David Perkins became a parent.

While many of us were polishing off Grandma's oyster dressing and settling in to watch some college football, Perkins was in family court, convincing a Russian judge he was prepared to become both mother and father to four maternal siblings he'd only just met. Today, gathered in the living room of a historic home in Terre Haute, Indiana, the Perkins household looks like a prototype of the well-adjusted American family.

Perkins, a 1982 PTS graduate, didn't start out thinking he'd adopt four children. Working with Hand In Hand, an international adoption agency with offices in Indiana, Colorado, and Arizona, Perkins was hoping to find two brothers in need of a loving home. Though Hand In Hand connects with orphanages in approximately ten overseas countries, the search was limited to China and Russia, the only two that allow adoptions to single men. As China will only adopt one toddler-age male child to a single man, Russia became the country of choice.

The process started smoothly. In March of 1999, Perkins entered a three-month training process to learn something of the culture his prospective sons were growing up in. Before long, he was matched with two

brothers from an orphanage in Ryazan, Russia, a city that's part of an ancient principality about three hours southeast of Moscow. A video and written information introduced the boys, and Perkins was immediately hooked. The adoption paperwork was filed; all seemed to be in order.

Then without warning or explanation, the process stalled. For five months, little information came from overseas. Perkins, his family and friends, and Hand In Hand racked their communal brain, trying to discover the problem. In late September, Perkins called a family meeting. The Russian brothers had two sisters. If the adoption was failing because the family resisted being split, could he handle being the sole parent of four children?

The response was uniformly positive. "My brother said, 'There's no way you're going to look at those little girls and tell them they have to stay behind,'" Perkins says. "Besides, the real challenge wasn't going from two children to four children, but from no children to any children."

Hand In Hand assured their Russian contacts Perkins was willing to adopt all four siblings. Suddenly, the obstacles were cleared. Perkins prepared to travel to Russia to meet the children.

He arrived in November and met the boys and one of the girls at the orphanage where they'd lived for nearly five years. The second girl had been moved to another facility four months before, but it wasn't long before all the children were reunited. Within a few days, the necessary decisions had been made: Perkins and company were on their way to court. Soon after, a brand new family, using makeshift sign language, boarded a jet bound for the United States. On December 4, they were home.

The children are adapting remarkably well. Russian children don't begin formal studies until they are seven years old, so all four are playing catch-up in school. But eleven-year-old Sergei is a math whiz who is quickly reaching his peers' educational level while scaling back in other areas.

"Sergei's biggest challenge has been learning to be a kid again," says Perkins, who the children call Pa. "He had to be the head of the family for five years." Athletic, mechanically inclined, and a skilled artist, it was

Sergei who worked so hard to keep his siblings together, even declining to be adopted by a family who had wanted only one child. Perkins has given each child an American middle name. Sergei's is David, after his new father.

Nine-year-old Oksana's middle name is Gwyn. Oksana is also sports-minded, has a good singing voice, and thrives on responsibility. Perkins says she is artistic and helpful, as well. "They're all helpful," he adds with a grin. "All aggressively helpful, sometimes." Oksana's sister is her fraternal twin, Victoria, who now carries Pa's mother's name, Aline.

Victoria Aline goes more often by the nickname Vika, and Perkins describes her as "a sweetie. She's easygoing, and the one the others rely on to help them get things done. And it's really hard to talk about her with her sitting right here." Vika, engaged in doing her homework under a lamp on the end table, peeks up over the page, giggles, smiles, and goes back to her work. "Oksana and Vika are twins," says their father, "but you wouldn't know that by watching them. They're completely different."

The youngest of the siblings is Dmitri Evan, Dima for short. Dima is eight years old, affectionate, playful, and doing quite well keeping up with his classmates at school. "He's the one who's needed the most nurturing," Perkins says, "the one who's most needed me to be mother and father." Dima has fewer lasting effects from his time in the orphanage, a fact Perkins puts down to his being the youngest. He's looking forward to playing soccer this summer, an activity all four children will participate in.

There have been many changes in the Perkins home over the past year and a half. Perkins's priorities have undergone a transformation, shifting from "me and my job, to the children, my job, and me."

While the children are in school Monday through Friday, Perkins performs his duties as solo pastor of Central Presbyterian Church in Terre Haute, then brings his work home so he can be there when the children arrive in the afternoon. If there is a meeting or event scheduled at the church in the evening, the younger Perkinses often accompany their father, or are looked after by part of an army of loving family and friends. "I

(continued on page 37)

outStanding in the field

Dayton School Days

by Barbara Chaapel

If you're a kid who goes to Van Cleve Elementary School in Dayton, Ohio, you certainly know someone at Westminster Presbyterian Church.

That's because since the beginning of the 1997 school year, Westminster has had a special partnership with Van Cleve, a partnership that is the church's only mission project.

"Before Van Cleve, we had a United Way approach to mission," says George "Sandy" McConnel (PTS Class of 1978 and the church's pastor and head of staff). "Anyone in the church could recommend a group that needed help and our mission committee would usually give them a nominal amount. We were dividing our budget too many ways and had little personal involvement."

All that changed when McConnel, the session, and the two associate pastors, Glenn and Miriam Leupold, also PTS alums (Class of 1988), began a serious discernment process about the congregation's mission.

"We started by discerning the need in our city," says McConnel. "We discovered that Dayton, one of the first communities to do school busing in the sixties, had experienced white flight and was now a city of mostly African Americans whose public school system had really deteriorated." (Dayton was judged the second least effective school system in Ohio, with only 6% of its students graduating with what would be considered a standard high school education.)

The need was clear.

The congregation then proceeded to inventory the gifts of its 1300 members, discovering that education topped the list. "We're a highly educated church, with 35% of our members having education beyond

the bachelor's degree," says McConnel.

And a study of members' vocations

revealed more people involved in teaching and school administration than in any other profession.

The resources were there.

Need plus resources plus lots of prayer, and Westminster's session had a new, singular mission focus.

"Our goal was to become known in Dayton as the church that made a difference in education," says Glenn Leupold, associate pastor for mission whose job it is to oversee, plan, and care for the partnership.

"We chose Van Cleve because it was the closest school as the crow flies," says McConnel. And it was a school for the arts, a good match for a congregation that has a strong music program.

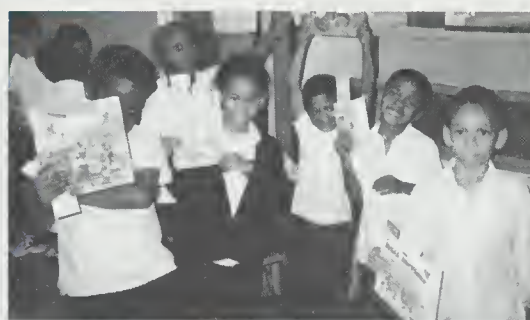
After meetings with the principal, teachers, and the church's boards, the partnership was off and running. "We wanted to keep it as broadly based as possible," explains Leupold, "doing things that benefitted students, faculty, families, our members."

Some of those things?

* a two-day-a-week afterschool tutoring program giving thirty kids each day both small group and one-on-one tutoring (Leupold loves driving one of the buses that brings the children to the church!)

* new classrooms with computers that are used by Van Cleve kids for math and spelling on weekdays and Westminster kids for lessons about Moses and Jesus on Sundays

* a Student-of-the-Month program that brings one student from each class at Van



Van Cleve children with the books they have chosen from the donated books.

Cleve to the church for a pizza lunch, a certificate, a new notebook and pencils, and conversation with the pastors

* an orientation program for Van Cleve parents (held at the school) in which Westminster provides backpacks to all kids whose parents attend and school

uniforms to all those who need them

* a fund to which teachers can apply for money for special projects, like replacing old microscopes in the biology lab ("In a school system with a \$20 million debt, some schools only have \$900 for supplies," says McConnel), or sponsoring a child who cannot afford a class field trip to Washington

* a book drive to give every Van Cleve student one new book of his or her very own

Another goal is that "every significant group in the congregation is involved in the partnership in one way," says Leupold. The youth group has sponsored a Halloween party for the kids. A Bible study group oversees Christmas gift-giving for Van Cleve families. "The choir and the finance committee, everyone is challenged to find a way to connect," he says. And it's working.

The Dayton school board is holding the program up as a model for other school-church/synagogue partnerships, according to Leupold, with the goal that every public school in Dayton will have a partner.

And while the statistics and test scores are not yet in, the anecdotal evidence is positive. "Kids are doing better academically," says McConnel. "Our members live their mission, rather than just supporting it. And Westminster is now known throughout Dayton as the church that partners with the Van Cleve school."

If you want to know more about Westminster's mission partnership, email Leupold at glenn@westminsterdayton.org or visit www.westminsterdayton.org. ■

(continued from page 36)

work different hours than before," Perkins explains. "Sometimes I work shorter hours each day, but I work every day. My basic life is the life of any parent."

Perkins thinks back on his days at PTS with fondness. "My three years as an M.Div. student were probably the happiest of my

life," he remembers. "They prepared me well for parish ministry, and indirectly for family life, too. Like parish work, being a parent is a reciprocal kind of ministry. The children need me, just like I need them in order to grow and be nurtured. They've brought a whole different world to me.

"A good life lesson," he continues, "is

don't be afraid to move out of your comfort zone. God moves in mysterious ways. To grow, you have to be *willing* to grow." ■

Elizabeth Terrill is a PTS alum and pastors St. Peter United Church of Christ in Wadesville, Indiana.

investing in ministry

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In Memoriam

*Blessed are the dead... who die in the Lord.
Yes, says the Spirit, they will rest from their
labors, for their deeds will follow them.*

Revelation 14:13



1929: John Franklin Buyer, January 2, 2001, Newville, Pennsylvania

1931: Malcolm R. MacKay, notified December 2000, New Glasgow, Nova Scotia, Canada

Franklin Elwood Perkins, December 7, 2000, Ephrata, Pennsylvania

1933: Aaron J. Ungersma, September 18, 2000, San Rafael, California

1935: Kermit H. Jones, January 18, 2001, Stony Brook, New York

1939: George R. Ashwood Jr., October 10, 2000, Eugene, Oregon

Norman M. Dunsmore, January 23, 2001, Hawley, Pennsylvania

1944: Ralph Irving Deihl, December 30, 2000, Oxford, Pennsylvania

Mark R. Thompson, February 16, 2001, Deland, Florida

1945: Masao Hirata, April 19, 2000, Urawa, Japan

William B. Miller, notified November 2000, Springfield, South Dakota

1947: Harold C. Fickett, September 8, 2000, Nacogdoches, Texas

1948: Harold S. Murphy July 14, 2000, Escondido, California

1949: John R. Custis Jr., November 16, 2000, Hunting Park, Pennsylvania

1950: Duncan C. Stewart, January 2, 2001, San Antonio, Texas

1951: Alfred J. Gerdel Jr., October 28, 2000, Lee's Summit, Missouri

1955: Clifford B. Groome, November 5, 2000, Santo Domingo, Dominican Republic

1956: Paul R. Edwards, November 29, 2000, Wheaton, Maryland
Vernon C. Scandrett, November 1, 2000, Greenville, Illinois

1957: William R. Wycoff, November 3, 2000, East Greenville, Pennsylvania

1960: David J. Johnson, January 31, 2001, Philadelphia, Pennsylvania

Ronald M. Jorve, notified December 2000, Amarillo, Texas

1961: Harry R. Cook, February 4, 2001, Galena, Maryland

1964: John H. Thompson Jr., December 3, 2000, Orlando, Florida

1965: David J. Mandeng, January 21, 2001, Hyattsville, Maryland
Gary W. Martin, November 25, 2000, Willow Grove, Pennsylvania

1966: Norman E. Yutzy, December 26, 2000, Timberville, Virginia

1967: David D. Gregory, December 9, 2000, Freeport, Maine

1968: Marion G. Jenkins, December 30, 2000, McKinney, Texas

1970: Jack D. Layendecker, November 16, 2000, Florissant, Colorado

1971: Makarios (Martin) Kizza, April 22, 2000, Uganda

1974: John H. Chase, June 2000, Loch Haven, Pennsylvania

1982: Peter Zimmermann, September 2000, Aulendorf, Germany

End things

Let the Children Come



The text of the guest preacher's sermon was the story of Noah's Ark. Early in the service, the pastor left the chancel and invited the children to meet him at the back of the sanctuary. He asked them if they remembered the story and which was their favorite animal. Then he asked them to follow him back up the aisle as though they were those animals. He was an elephant.

The children were awestruck as each was given a marshmallow, and, later, these same children squealed with delight when they were given a two-minute ride in an old Volkswagen. Known in times past as gypsies, these Roma children of eastern Europe were coming to know their benefactor, a Korean missionary sent there as a mission partner of the Presbyterian Church (USA).

A little shy but obviously proud, the two children from a Presbyterian school held up the pictures they had made, pictures selected from hundreds submitted in the Year of the Child art contest. Afterward they explained with quiet satisfaction why they had each drawn what they did.

The girls and boys listened carefully as the leader explained to them what was going into each food bag and why each item was needed. One of the boys, on hearing the plight of the recipients, exclaimed, "That's just not right." Then they all lined up to put cans and boxes in the bags to be given to hungry people who lived nearby.



Jesus says, "Let the children come" — and they will if they are welcomed. They will if they are spoken to and smiled at and known by their own names. They will if they are beginning to know that they have something to give as well as to receive. The church, the body of Christ, is the Jesus they know, the Jesus who welcomes them, the Jesus who cares about the circumstances of their lives and loves them always.



The minister came into the chancel, went to the pulpit to lay down his sermon, and paused, looking down at the pulpit Bible. There, laid out across the pages, was a medal with a red-white-and-blue ribbon attached. For a moment, he appeared startled and puzzled; and then he smiled. Looking up, he met the eyes of a girl sitting near the front with her family, who also looked puzzled. The minister held up the medal and told the congregation that the child they knew had won it at a special athletic event the day before, an event for those with mental and physical disabilities. As the congregation applauded, the girl glowed; she knew she could share it with this family.

The two young girls stood on the lower step of the newly made pulpit, listening as a young minister put the Scripture reading in context. He finished and stepped aside as they moved up to the top step. He moved behind them, removed his stole, and draped it around their shoulders. The eight thousand people at the opening worship service of the General Assembly seemed to hold their breath together as the girls read the Micah passage, and many listeners felt they were hearing "What does the Lord require of you?" for the first time.



photo: Beth Godfrey

Freda A. Gardner is an elder, Christian educator (including on the Princeton faculty from 1961 to 1992), and moderator of the 211th General Assembly. During that year as moderator and before and after, in this and other countries, she met the children of many congregations and in many communities. She loves to tell their stories.

con ed calendar



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Joint Institute of Theology, St. Andrews, Scotland

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"Preparing the Light"

Kathleen Nicastro April 6-May 29

"Whoever Welcomes This Child... Welcomes Me: An Exhibition of Children's Art"

Presbyterian Church (U.S.A.) June 1-29

An Exhibition of Photography by Maureen Irwin July 9-August 24

For more information, contact the Center of Continuing Education, 20 Library Place, Princeton, NJ 08540.

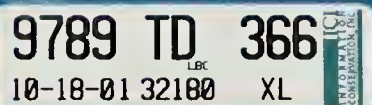
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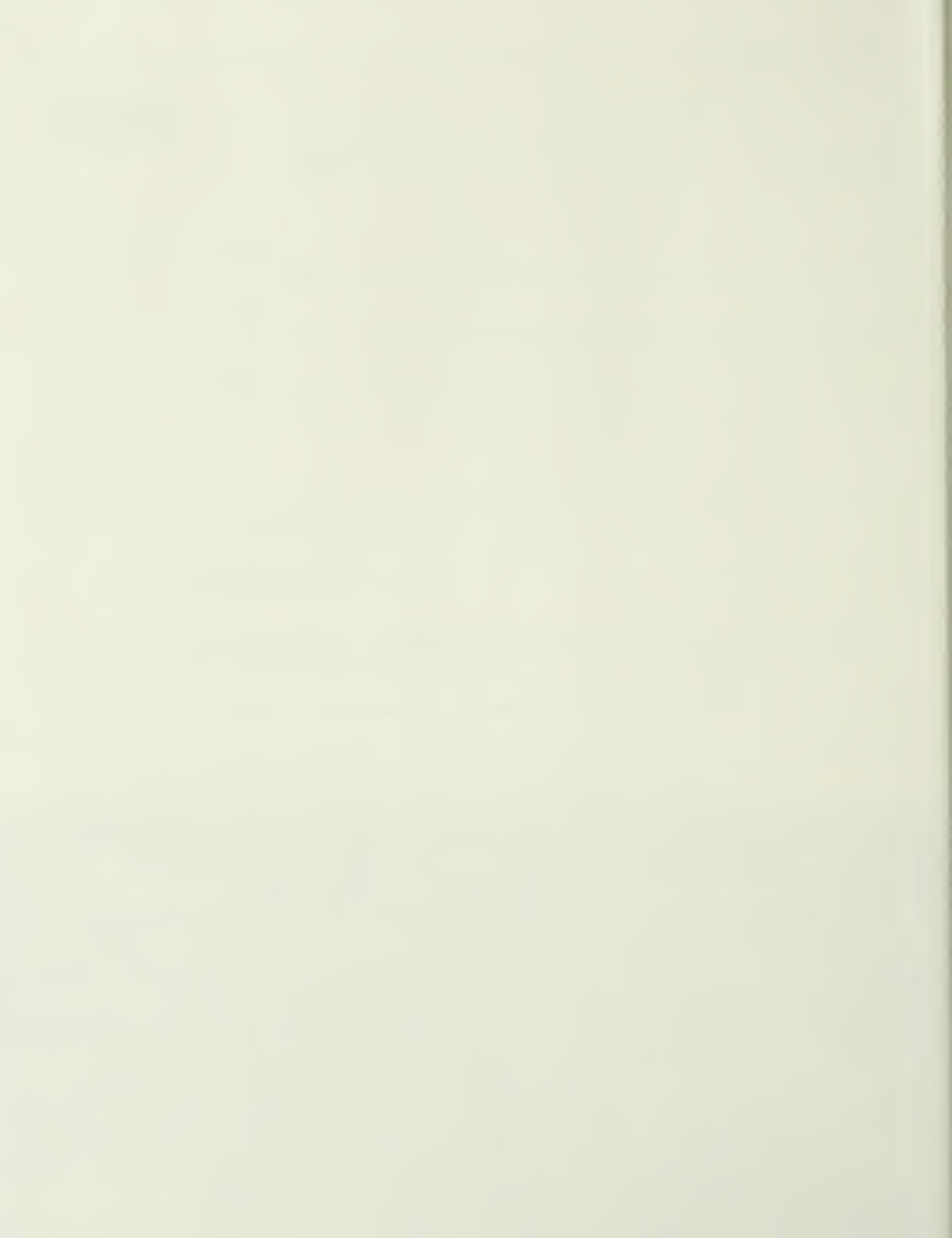


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